

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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TOPICS OF THE TIMES.

Dr. Talmage says that God began the work of creation bright and early Monday morning. This implies that he worked on the Christians' Sunday for which he would have been arrested had he lived in Tennessee at the time.

Prayer, says Emerson, as a means to effect a private end is theft and meanness. It supposes dualism in nature and consciousness. As soon as the man is at one with God he will not beg. He will then see prayer in all action.

Minneapolis having secured the Republican National Convention for next year, the other twin, St. Paul, now asks for the Democratic. That a great convention can be handsomely cared for by either twin is not doubted by any one familiar with the facilities, resources and spirit of these two marvelous cities. Every delegate to the National Editorial Convention last July will testify to the ability of St Paul to fill any contract, especially in the line of hospitality. There is no more delightful region in June or July than that in which St. Paul and Minneapolis are located. An auditorium, completely equipped and seating 12,000 people, hotels that can entertain 15,000, and first-class accommodations for double that number within thirty minutes' ride, ample transportation facilities and a public-spirited people with no candidate to present to the convention ought to be enough to secure the prize for St. Paul.

The city council of Pawtucket, R. I., according to the Fall River *Herald*, decided to get facts about the cost of an electric light plant, a proposition which the supreme ruler (mayor) is opposed to, possibly because he is interested in the companies that are now lighting the city. However, he did not dare to invite public condemnation by acting too boldly, and allowed the resolution to go into effect without a veto. There was a purpose in this, apparently, for he renders an inquiry impossible by not appointing two aldermen. An independent investigation is feasible, so that the obstructionist's trickery can be obviated. When the investigators begin their work, we trust that they will act differently from the way followed by the Fall River committee, which appears to have entrusted its work to a representative of the local lighting company, with the result that the most astonishing report ever prepared for the city council of this municipality was submitted, in which everything unfavorable that could be conceived was gathered for the discomfiture of the economists.

At a meeting held recently at the Marshfield Methodist Church, Chicago, under the auspices of the American Sabbath Association, one of the ministers said: "Toronto, across the line, has her full churches, no crowds in the parks on Sunday, no railroads running, no saloons open. And why? Because it is Sabbath observance. Nothing will so injure the advancement of the laboring classes as to open the Fair on Sunday. We are working in behalf of the laboring men who

have made the World's Fair possible. We want them to have more holidays and believe they will get them." The Rev. A. H. Henry discussed the subject from a negative standpoint. He said he had seen a circular sent out by the brewers calling upon their agents to work for Sunday closing of the Fair in order that they might have a monopoly of the attention of the people on that day. "Open the gates of the World's Fair on Sunday," said he. "Open them wider than on any other day. Work for free admission and then receive your guests with the gospel. Thus you will meet the needs of the time and gain a positive instead of a negative victory."

The National League for the Protection of American Institutions has prepared an amendment to the Constitution of the United States which will be submitted to both Houses of Congress shortly after they resume their sessions. This amendment—which if adopted will be the sixteenth amendment—reads as follows: "No state shall pass any law respecting an establishment of religion or prohibiting the full exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to issue bonds for the purpose of founding, maintaining, or aiding by appropriation payment for services, expenses, or otherwise any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control." The officers of the National League for the Protection of American Institutions are: President, John Jay; first vice-president, William H. Parsons; general secretary, the Rev. James M. King, D.D.; treasurer, William Fellows Morgan; chairman of finance committee, John D. Slayback; chairman of law committee, William Allen Butler.

The following remarkable dream is from "My Canadian Journal" by the Marchioness of Dufferin and Ava, extracted from letters written to England while Lord Dufferin was Governor-General of Canada in 1872-8: You remember that I told you that a poor man servant of ours was drowned at the Mingan. As we knew nothing about his people we were unable to communicate the news of his death to them, so D. ordered any letters that might arrive for him to be brought to himself. The first of these which we have just received was from a servant girl he was attached to at Ottawa, and was dated exactly seven days after the day of the accident. In it she said: "I had such a dreadful dream on the day of my arrival at my new place. I dreamt that you and Nowell (Lord Dufferin's valet) were upset in a boat together, and that Nowell was saved but you were drowned." As the spot where the accident occurred is an uninhabited region on the coast of Labrador, more than five hundred miles distant from Ottawa, without either telegraph or posts, it was impossible that she should have the news of her lover's death when this letter was written.

Mr. Labouchere thinks that the onward march of democracy will sweep away the House of Lords and the established church in England, and concentrate power more than ever in the Commons, they believe the monarchy will survive these changes for reasons

which he gives as follows: Its abolition is not within the area of practical politics, nor will it be so long as those who have at heart its continuance are wise in their generation. The monarchy has devoted adherents amongst the upper classes on account of its social aspect; the middle classes like it because they have a notion it is respectable; the artisans and the agricultural laborers have grievances that touch them more closely, and a change from a monarchy to a republic would not so directly benefit them as the removal of these grievances. At radical gatherings, whilst I have never observed any ardent desire to sing "God Save the Queen," I have never heard any desire expressed to substitute a republic for our present system. Were a parliamentary candidate to address an electoral meeting on the advantages of a republic he would be deemed a tilter at a windmill, and he would be requested to favor his hearers with his views upon more practical and more immediate issues.

Nothing is more striking, in the current discussions in connection with creed-revision, the *Nation* points out, then the apparent unconsciousness of the revisers that they are at all endangering the authority and absoluteness of their revised creed, when they get it. "Indeed, there has not been even a suggestion, so far as we have observed, that the new creed should be any less positive than the old in asserting its authority and necessity. Yet here is, after all, the most characteristic thing about creeds—the declaration, that is, that beliefs are necessary to salvation; the specification of the particular beliefs is of small moment beside the affirmation of the general principles. But there is no indication whatever of intention to relax the latter, and its indispensableness in any creed seems to be so taken for granted that it is proposed to transfer it intact from one set of beliefs to another. Thus, the Westminster Confession, in its present form, speaks of 'those things which are necessary to be known, believed, and observed, for salvation'; yet the men who mean to change that form for something which they like better, give no hint of abating the imperative claims of the new symbol." The wonder is when the scientific spirit has made as much impress upon the ministry as it has, when the scientific method has gained such headway in theological studies, that there should have come no perception of the incongruousness of retaining the old assumption of certainty and finality. Here one would say is a part of the creed most in need of revision. Many persons as the *Nation* says cannot understand how it is that ministers who, in private intercourse, show themselves fallible mortals like the rest of us, and who, even when talking of religion, admit the great change of view and of attitude made necessary by modern research, should assume in the pulpit and ecclesiastical assemblies an air of absoluteness and certainty. It is like the experience of Emerson in English society, where, he reported, an almost audible click, as of a value closing, could be detected in the organism of the man who passed from a general to a religious topic of conversation. It was he, also, who told of the effective method of controversy adopted by a bishop, which consisted in looking the heretic squarely in the eye and asking him to take a glass of wine.

MULTIPLE CONSCIOUSNESS.

Mr. T. W. Davenport who has an article in *THE JOURNAL* this week on "Independent Writing" is a clear thinker and a good writer, indeed he has the reputation in his State of being the most intellectual man in the county in which he lives. His thoughtful articles contributed to *THE JOURNAL* from time to time, abundantly prove his large experience in the investigation of Spiritualism, as well as his earnestness in defending its claims. But Mr. Davenport appears not to have given much if any consideration to the curious psychical phenomena which seem to admit of explanation only on the theory of what is called subconsciousness, secondary personality, multiple personality or consciousness, etc. Mr. Davenport says:

"Is it philosophically conceivable that the mental perceptions and reflections, the feelings and emotions, are registered in two places, or that there are two conscious sensoriums, the sub and the supra; the latter being the responsible, operating individuality, possessing every-day attributes, but wholly unconscious of any co-existence or co-use of the faculties; knowing nothing of the sub, who really knows all that supra is and knows, and much more, and has ideas, purposes, disposition, etc., that make him an entirely separate and independent individuality? Now this latter is not science of any description; there is no vestige of positive, materialistic knowledge in it. Subconsciousness is a most fantastic evasion of everything rational, and requires more gullibility in the one accepting it than ever was supposed to belong to straight Spiritualists. Instead of explaining everything, it gets one deeper into unexplainable hallucinations. What is the use of it, anyway? When the adoption of a single fact reconciles all seeming contradictions and makes independent writing an entirely rational affair."

Now Spiritualism cannot be successfully defended by ignoring a class of phenomena which is receiving the attention and study of the best thinkers, in France, England and America, and *THE JOURNAL* deems it a duty to call special attention to this class of phenomena with a view to the careful consideration of the subject and its discussion in these columns by able thinkers, like Mr. Davenport. A few instances of multiple consciousness are here given to illustrate the character of the phenomena.

In the November number of *Revue des Deux Mondes* M. Jules Janet relates the following experiment: An hysterical subject with an insensitive limb is put to sleep and is told: "After you awake you will raise your finger when you mean Yes, and you will put it down when you mean No, in answer to the questions which I shall ask you." The subject is then awakened and M. Janet pricks the insensitive limb in several places. He asks, "Do you feel anything?" The conscious-awakened person replies with the lips, "No," but at the same time, in accordance with the signal agreed upon during the state of hypnotization, the finger is raised to signify "Yes." It has been found that the finger will even indicate exactly the number of times that the apparently insensitive limb has been wounded.

A case in which conscious personality has been replaced by the sub-conscious or secondary personality is that of Félicité X., in which the somnambulant state has become the normal one, the first state now recurring but for a short time and at long intervals. Of the second state it is said: Félicité's second state is altogether superior to the first—physically superior, since the nervous pains which had troubled her from childhood had disappeared; and morally superior, inasmuch as her morose, self-centered disposition is exchanged for a cheerful activity which enables her to attend to her children and to her shop much more effectively than when she was in the état bête, as she now calls what was once the only personality that she knew. In this case, then, which is now of nearly thirty years' standing, the spontaneous readjustment of nervous activities—the second state, no memory of which remains in the first state—has resulted in an improvement profounder than could have been anticipated from any moral or medical treatment that we know. The case shows us how often the word normal means nothing more than "what happens to exist." For Félicité's normal state was in fact her morbid state; and the new condition, which seemed at first a mere hysteri-

cal abnormality, has brought her to a life of bodily and mental sanity which makes her fully the equal of average women of her class.

The experiments of Professor Pierre Janet with Madame B. show that there may be not merely two alternating personalities, the primary and the hypnotic self, but that the two may act concurrently in the same individual, and furthermore that there may be a third personality, a second somnambulant life, which emerges from the subconscious depths or comes from the superconscious realm of being. The second personality knows of the first, and the third is aware of the other two, and in some respects is superior to either. The third personality knows the ordinary life of Madame B.; knows the second personality and distinguishes itself from both. The woman in her normal state is gentle, quiet, timid and melancholy. In her first hypnotic state she is just the opposite, and says of the ordinary self, "That good woman is not I; she is too stupid." The third self is a serene, dignified character that does not want to be identified with either of the others. She gives good advice to the second character to whom she also issues commands that are obeyed.

The three characters, Madame B. in her normal state, in her first somnambulant life, and in her second somnambulant life, are known as Léonie, Léontine and Léonore.

To illustrate the concurrent action of the normal self and the hypnotic personality, may be mentioned an incident when Léonie had been hypnotized and had become Léontine; she was told by Professor Janet that when she came out of the hypnotic trance and had resumed her ordinary life, she, Léontine, was to take off her apron and then tie it on again. Of course, there was but one apron—the joint apron of Léonie and Léontine. When Léonie came out of the hypnotic trance Professor Janet talked with her as usual on ordinary topics. But in that waking state she untied her apron and took it off. Her attention was called to the loosened apron by Professor Janet, when she exclaimed, "Why, my apron is coming off!" and tied it on again, continuing to talk. But Léontine wanted the apron off and at her prompting the hands took off the apron again, and again replaced it the second time without Léonie's attention having been at all directed to the matter. Léontine was not satisfied to have the apron tied by Léonie. Her impulse to tie it herself, as Mr. F. W. H. Myers says, "resembles the insect which must needs bore its hole or build its nest in its own way, and will not make use of any assistance offered to it." The next day Léonie was again hypnotized by Professor Richet, when Léontine in control said, "Well, I did what you told me yesterday. How stupid the other one looked while I took her apron off. Why did you tell her that her apron was falling off. I was obliged to begin the job over again." Léontine always calls Léonie "the other one." In this reference to her act, and to Léonie's discomfiture, Léontine shows readiness to do what she is told to, whether it has any meaning or not, and shows that she sees the absurdity of Léonie's doing in her ordinary life what she knew nothing of in fulfillment of Léontine's wishes. Many things Léonie, while awake, did as directed by Léontine, such as writing letters signed Léontine, and condemning Léonie and threatening to demolish her.

What is the meaning of these facts and hundreds of others similar to them, which might be mentioned. Are there really two or more personalities in every human being? That is hard to believe; more reasonable is the view advanced by Mr. Myers, who says: "I hold that we each of us contain the potentialities of many different arrangements of the elements of our personality, each arrangement being distinguishable from the rest by difference in the chain of memories which pertains to it. The arrangement with which we habitually identify ourselves,—what we call the normal or primary self—consists, in my view, of elements selected for us in the struggle for existence with special reference to maintenance of ordinary physical needs, and is not necessarily superior in any other respect to the latent personalities which are alongside of it, the fresh combinations of our personal ele-

ments which may be evoked by accident or design in a variety to which we can at present assign no limit. I consider that dreams with natural somnambulism, automatic writing, with so-called mediumistic trance, as well as certain intoxications, epilepsies, hysterics and recurrent insanities, afford examples of the development of what I have called secondary mnemonic chains,—fresh personalities, more or less complete, alongside the normal state; and I would add that hypnotism is only the name given to a group of empirical methods of inducing these fresh personalities—of shifting the centres of maximum energy, and starting a new mnemonic chain." According to Mr. Myers' theory some phase of the personality is conscious of whatever the organism does or experiences, which is registered in some mnemonic chain, but the consciousness of any given act or experience may form a part of a chain of memories which has never obtruded itself into the waking life and may never form any part of that life. Mr. Myers thinks that much of what we are wont to regard as an integral part of us may drop away, and yet leave us with a consciousness of our own being which is more vivid and purer than before. "The web of habits and appetencies, of lusts and fears, is not, perhaps, the ultimate manifestation of what in truth we are. It is the cloak which our rude forefathers have woven themselves against the cosmic storm; but we are already learning to shift and refashion it as our gentler weather needs, and if perchance it slips from us in the sunshine then something more ancient and more glorious is for a moment guessed within." The subject is one of profoundest interest.

THE JOURNAL must, however, call attention to this important fact in the so-called automatic writing by Mrs. Underwood and others, which distinguishes it from all the phenomena of multiple consciousness. Such writing is done when the medium is entirely conscious of it, when there is no interruption or disturbance of the medium's normal condition, when instead of being in a state of distraction or absent-mindedness, the medium may be a careful observer of the writing and a curious questioner of the intelligence which gives the thought and directs the writing. Facts like these should not be forgotten in discussions of the phenomena of Spiritualism and of multiple consciousness.

AMUSEMENTS FOR THE PEOPLE.

Rev. J. H. Crawford, the pastor of the Presbyterian church, in Dundee, a few Sundays ago, as mentioned in *THE JOURNAL* last week, called attention to the hordes of semi-savage people in Dundee, for whom there were no recreations except the liquor-shops, and who made a plea for cheap theatres. The only way to humanize them he said was to give them some innocent amusement. He did not know on whose shoulders the mantle of Elijah would fall, whether the theatre would be the church of the future or not, but knew this, that "they could make very dull people understand in the theatre, they could make very callous people weep in the theatre, and they could make very vicious and bad-living people ashamed of themselves in the theatre, and this at least was in the direction of doing the church's work."

In thus setting forth the necessity for proper amusement for the people, Mr. Crawford struck a key note; but to cause the harmony which should follow, something must be done for the theatre which, in spite of all the opposition it has encountered from the church, has maintained itself the favorite amusement with the masses who constitute the intelligent and solid worth of every community. It must be admitted that many places licensed as theatres and museums are debasing and should not be permitted to exist, and most certainly not under the name used by a worthy profession which has been and will continue to be a power for good. Amusement for the people is a subject which should occupy the attention of all municipal governments. As the freedom of the press is greatly abused, so the license to theatres is used to gratify depraved tastes. No license should be granted to a place of amusement into which respectable people generally would hesitate to permit their

families to enter. The best entertainments should be brought within the reach of all. The leading theatres by the license granted them should be compelled to keep a certain portion of space at a minimum price, and never raise it on account of any attraction, thus giving a certain number of seats for the most expensive entertainment at the lowest price. If grand opera or high priced dramatic stars charge high prices for a certain part of the theatre, other parts should be maintained at the low rate of twenty-five cents. One of our oldest managers entertains this opinion and believes also that all school houses should be utilized, under proper rules of the boards of education, to aid in useful entertainments during the winter evenings, for parents as well as children, free of cost. There is no doubt but much good work can be done, but where is the statesman who will set the ball rolling.

THE JOURNAL asks the daily press if this is not a subject worthy its attention. The press is the true guardian of the people, and should be ready at all times to point out what is best for the general good and moral growth of the community, and this is certainly an interesting subject for the press, as columns of bright interviews can be had on it.

ANOTHER TALMAGIAN EXHIBIT.

An aggrieved Spiritualist sends THE JOURNAL a copy of *The Christian Herald*, edited by Rev. T. DeWitt Talmage, D. D., and calls attention to a characteristic editorial by that "man of God," who keeps the following paragraph set in italics standing at the head of his editorial columns:

"The prayers of the readers of this journal are requested for the blessing of God upon its Editor, and those whose sermons, articles, or labors for Christ are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people."

Here is one of the editorials on which this pulpiter-editor requests the blessing of God. He heads it "Post Mortem Abuse":

I have read all that has recently been written about Abraham Lincoln as a Spiritualist, and I do not believe a word of it. This is the only kind of slander that is safe. The protracted discussion has made only one impression on me, and that is this: How safe it is to slander a dead man! You may say what you will in print about him, he brings no rebutting evidence. I have heard that ghosts do a great many things, but I never heard of one as printing a book or editing a newspaper to vindicate himself. Look out how you vilify a man, for he may respond with pen, or tongue, or cowhide; but only get a man thoroughly dead (that is, so certified by the coroner) and have a good, heavy tombstone put on the top of him, and then you may say what you will with impunity. But I have read somewhere in an old book that there is a day coming when all wrongs will be righted; and I should not wonder if then the dead were vindicated, and all the swine who have uprooted graveyards should, like their ancestors of Gadara, run down a steep place into the sea and get choked. The fact that there are now alive men so debauched of mind and soul that they rejoice in mauling the reputation of those who spent their lives in illustrious achievements for God and their country, and then died as martyrs for their principles, makes me believe in eternal damnation.

In the opinion of THE JOURNAL no moral, upright, intelligent person ought to feel aggrieved at any word of this man Talmage, unless it were a word of praise and commendation. Spiritualism has been cursed by mountebanks and charlatans, but in this respect Christianity has more to complain of in its Talmage than has Spiritualism in the most audacious and versatile mountebank that ever paraded its rostrum. Talmage's stock in trade is not for rational and thoughtful people; it is purveyed to the same grade of intellect and character in orthodoxy as is the output of the sensational and fraud-promoting newspaper and the dark-room cabinet-workers in Spiritualism.

For the benefit of those who study such phenomena, and try to find their meaning, a recent instance of second sight, or of a vision or a consciousness not hindered by walls and curtained windows, is worth re-

cording, says the *Springfield Republican*, editorially. It happened near by, and in this wise: A young man, weak from a long struggle with disease, and as it proved near his end, lay in a seeming drowse, his mother watching him. Suddenly he roused himself and said: "Mother, B—is here." "B" is a dear college friend, supposed by the mother and all to be miles away at college. The mother told the boy he was mistaken, but again he insisted that his friend was come, he saw him, he said. To satisfy him the mother went to the door only to meet the friend just entering the house. Nobody in the house knew of his coming or had reason to think that he would come at that time, and no one saw him until he entered the house—no one but his dying friend in a distant room. How he saw and knew, by what means the barriers which forbade similar sight and knowledge to the mother, became no longer barriers to him, who can tell? Is it explainable by an exaltation of the physical senses to a sensitiveness and a keenness so far above the normal that normal conditions do not govern them? or is it due to the substitution of some more refined, interior spiritual senses which come to one's aid as the increasing weakness of the body dulls the ear and the eye? There are those who tell us that we are beings of a two-fold consciousness, the one the normal, every day sense perception; the other lying deeper and only awakened as the sense consciousness sleeps. To this aroused inner, deeper consciousness are ascribed many of the mysterious phenomena of hypnotism, such as clairvoyance, ability to read unfamiliar languages and the like. When it is dominant, we are told, there are no limitations like space or time, or the ordinary conditions under which we act, to circumscribe our knowledge. To this inward man those things which are hidden from the normal consciousness, we are told, are plainly revealed. The trouble with such explanations is that they but deepen the mystery, which was deep enough before; and leave us in as complete ignorance of the cause of these unusual experiences.

The papers relate that at Detroit one morning a well dressed young man awoke the echoes in front of the city hall with his shouts for help. He implored the people who ran to his assistance to save him from another stylishly-attired young man, who stood near in tranquil silence. "I am Enoch W. Armstrong of Pittsburg," announced the excited party, "and I want to be arrested to save me from that fellow. He follows me like a ghost." The tranquil individual said never a word in reply and made no effort to escape. The two men, who looked strangely alike, were bundled into a patrol wagon, Armstrong in a state of wild excitement, his companion as calm and imperturbable as a sphinx. "What is your name?" the stranger was asked at headquarters. "Joseph Armstrong of Pittsburg." "Any relation to this other man?" "Brother." Enoch's agitation grew more marked as his companion spoke, and at the mention of the word brother he burst out with furious denunciation. "It's a lie," he shouted, "the man is crazy. He thinks he's my brother, and I never saw him till I found him following me." The other made no rejoinder and looked as tranquil as ever. The Armstrongs spent the rest of the night in the station and were arraigned before Judge Sheahan next morning. They told their different stories in detail, differing widely as to family history, etc. Each seemed to believe his own story, and the Justice was dumfounded. He released them both and they departed, Joseph close on the heels of Enoch.

An instance in which a dream was useful in preventing an impending catastrophe is the following, recorded of a daughter of Mrs. Rutherford, at Eder-ton, the granddaughter of Sir Walter Scott, taken from Mr. Stead's collection of narratives. This lady dreamed more than once that her mother had been murdered by a black servant. She was so much upset by this that she returned home, and, to her great astonishment, and not a little to her dismay, she met on entering the house the very black servant she had met in her dream. He had been engaged in her ab-

sence. She prevailed upon a gentleman to watch in an adjoining room during the following night. About 3 o'clock in the morning the gentleman heard footsteps on the stairs, came out and met the servant carrying a quantity of coals. Being questioned as to where he was going, he answered confusedly that he was going to mind the mistress' fire, which at 3 o'clock in the morning in the middle of summer was evidently impossible. On further investigation a strong knife was found hidden in the coals. The lady escaped, but the man was subsequently hanged for murder, and before the execution he confessed that he intended to have assassinated Mrs. Rutherford.

According to published reports the system of profit sharing is to be adopted by the St. Louis, Alton, and Terre Haute, which operates the Cairo Short Line. President and General Manager, G. W. Parker, has been friendly to the system for some time as has also some of the Eastern directors of the company, and apparently the board of directors as a whole. A sub-committee to consider the matter further and formulate a plan to be submitted to the board at a future meeting has invited Mr. Nelson East to a meeting of railroad men, representing several railroad companies, which is to be held expressly for considering the profit-sharing system. Not only the Cairo Short Line but several other railroads, Mr. Parker said, are seriously considering the subject, and there is little doubt that some, if not all of them, sooner or later will commence dividing. This sub-committee of the St. Louis and Terre Haute Company has drawn up a plan of profit sharing and submitted it to President Parker for his endorsement, and he is well satisfied with it. The question will come up in the next annual meeting of the company in June, and there is little doubt that the board will adopt the recommendation of the committee.

The *North China Herald* of October 25, contains a letter from the Rev. Griffith John, D. D., who has lived and traveled in the valley of the Yangtze, and in Hupeh, Hunan, and Kiangsi for thirty years. He says: It must be admitted that the foreigners have forced themselves upon the Chinese. Our presence in Pekin, our presence at the coast ports, our presence in the interior, our presence in the valley of the Yangtze, our autocratic settlements, our extra-territorial jurisdiction—all these things are now and have been from the beginning an abomination to the Chinese government. The governing classes have never changed in their hatred of the foreign element or in their desire to banish it from the land. The idea of casting out the foreigner sooner or later has been tenaciously held and fondly cherished by the officials and scholars all these fifty years. The idea may have been allowed to sleep off and on; but they have never relinquished it, and of late they have been greatly moved by it. The opening of Chun-Khing, and the attempt to introduce steam navigation on the upper Yangtze may have had something to do with putting new life into it.

In one paper submitted to the Pyschical Reserach Society, there is an account of a remarkable series of dreams which occurred to Mr. J. W. Skelton, a railroad engineer, which was first published in Chicago, in 1886. Six times his locomotive had been upset at high speed, and each time he had dreamed of it two nights before; and each time he had seen exactly the place and the side on which the engine turned over. The odd thing in these reminiscences is that on one occasion he dreamed that after he had been thrown off the line a person in white came down from the sky with a span of white horses and a black chariot, who picked him off the engine and drove him up to the sky in a southeasterly direction. In telling the story he says that every point was fulfilled excepting that—and he seems to regard it quite as a grievance—the chariot of his vision never arrived. On one occasion only his dream was not fulfilled, and in that case he believed the accident was averted solely through the extra precaution that he used in consequence of this vision.



INDEPENDENT WRITING.

BY T. W. DAVENPORT.

One of the chief sources of instruction and amusement to me during my pilgrimage has been found in observing the effects of natural phenomena, ordinary occurrences, etc., upon the faculties of men as they perceived them. From the same circumstance, always composed of several differing ingredients, one man perceives and appropriates one ingredient, another man sees something entirely different, etc. One sees merely the outward form or motion which seems to delight him, while others are occupied with the causes producing it and its relations to other phenomena. Humboldt remarked concerning Bayard Taylor, that he had never met a man who had traveled so much and seen so little, which forcibly illustrates the difference between the philosopher and the poet or word painter; between "one who sees with his eyes and another who sees with his brain."

Perhaps no class of phenomena has worked so many varying responses as that included under the name spiritualistic, and whether a person believes in the genuineness of these phenomena or not, these responses may be very profitable and interesting.

A large strong man, weighing over two hundred pounds, mainly of good solid muscle, attended a séance one evening and while a little pale-faced girl about fourteen years old held her hands upon the top of a heavy plank table, put together with tenpenny nails, he, in his endeavors to prevent it rising from the floor, wrenched off two one-inch planks six feet long. Now what kind of effect do you suppose was produced upon that brawny man's mind concerning that circumstance. Why, "that is the most powerful little girl I ever saw." Only this and nothing more. It produced no inquiry. You say he was dull. Likely, but he was a man, ignorant to be sure, a Kentuckian who never doubted the divinity of negro slavery while he remained in his native state, but from whose eyes the scales fell upon his first introduction to a free state. A man honest in every fiber and of sterling sense in common affairs. Another man of large experience, an influential legislator, a capable writer, being one of thirty persons sitting in a compact circle about a medium, tied firmly to a chair, after knowing by his senses that two guitars, a tambourine, a drum and bells were swinging around the circle, sometimes separately, sometimes together, playing music, keeping faultless time and preserving harmony, sagely remarked, "that man is a wonderful performer."

The trouble in these cases, is not that men are always deficient in native ability, but that they are not habituated to dealing with such characters quantities and forces. I presume you have often observed how difficult it is to hold the minds of untrained people, to a point, or to entertain them with an abstract proposition. Observe too, with what disgust those turn away from algebraic symbols, who have been all their lives accustomed to dealing with numbers only. Also that persons long used to particular lines of thought with words or phrases to which have been attached a technical or restricted meaning, are found to be rather incapable students in other departments of knowledge, until their faculties have become more mobile from the practice of mental calisthenics, and until they have learned the meaning of terms more expressive and better adapted than those to which they have been accustomed. No more striking illustration of this could be found than the amusing tendency of tradesman to express their ideas upon all subjects, in their trade vernacular. To the sailor, a horse does or does not mind his helm and has port and starboard sides, and there is no doubt that such terms give a false coloring and invest the equine subject with false attributes. The sailor is not peculiar by any means, for even those in the learned professions are likewise restricted, and it has long been

known that old lawyers in a special line, are surprisingly narrow and incompetent in fields of general research and inquiry. Some of our materialistic philosophers have been so long in the habit of considering matter and its attributes, that they are not especially fitted to approach visible phenomena from any other direction, or see them with any other light. Still, I am glad to note that they are broadening and now talk a language that admits the possible existence of the thing they are proposing to examine; and in this connection, I would congratulate the readers of THE JOURNAL upon the fact that two such persons as Mr. B. F. Underwood and Sara A. Underwood are earnestly conducting an inquiry as to the causes of independent writing. And it would be well for them to understand at the outset, that the mere introduction of a new term, however convenient, does not necessarily explain or account for phenomena. In fact, and frequently, a new term amounts to an evasion or *non sequitur* of the postulate examined.

Such I take to be the effect of the term sub-consciousness, which is more than hinted at, as the possible explanation of the independent writing occurring in the presence of the Underwoods.

That coherent or superior communications should be received only in the presence of the husband seems to favor the supposition that the cause, *ab initio*, is with him, and hence the supposition that there must be an intelligence in him of which he is and ever has been unconscious. There are many organs in the human being of which, except by sight, he has no consciousness, but to say he has a consciousness of which he is not conscious, involves a world of contradictions which no amount of ingenuity can reconcile with known facts.

This sub-conscious fellow is not a mere trait or faculty, but a full-fledged individual, having all the qualities and powers mentally of the visible supra, a supposition which destroys at once and in toto the materialistic structure through which and by which mentality is at present known. The brain and nervous system must be used by both the sub and supra, or in other words they must be in the aggregate both sub and supra, or else we have a self-existent and independent spirit, a sort of resident parasite which appropriates our thoughts, knowledge and feelings, but of whose existence and doings we are wholly unconscious. It is hardly philosophic to revel in such fancies, but such is the consequence when we insist upon retaining the brain as the organ of one mind, the seat of one consciousness.

True, the brain is dual in its visible structure, having two hemispheres, and at times there is a momentary want of synchronism in their action, but this fact can in no degree account for the phenomena of independent writing.

A sub-consciousness dependent upon the action of the brain and nervous system is just as prolific in vagaries as the other hypothesis. Is it philosophically conceivable that the mental perceptions and reflections, the feelings and emotions, are registered in two places, or that there are two conscious sensoriums, the sub and the supra; the latter being the responsible, operating individuality, possessing everyday attributes, but wholly unconscious of any co-existence or co-use of the faculties; knowing nothing of the sub, who really knows all that supra is and knows, and much more, and has ideas, purposes, disposition, etc., that make him an entirely separate and independent individuality? Now this latter is not science of any description; there is no vestige of positive, materialistic knowledge in it. Sub-consciousness is a most fantastic evasion of everything rational, and requires more gullibility in the one accepting it than ever was supposed to belong to straight Spiritualists. Instead of explaining everything, it gets one deeper into unexplainable hallucinations.

What is the use of it, anyway? When the adoption of a single fact reconciles all seeming contradictions and makes independent writing an entirely rational affair.

It is admitted by the Underwoods that the sub is a personage of no mean ability; in fact they are surprised if not astounded at the extent of his knowledge

and the acuteness of his intellect, and why not take his word for it when he says he is no sub, but a supra, and is as much a living, thinking being as Mr. Underwood himself. And further, all of the so-called subs have made the same statement, viz.; that they are individualized spirits, and this glorious fact explains the phenomena which so much worries our materialistic brethren. Such scientists, if we may call them so, are in the same condition as the old Ptolemaic philosophers who regarded the earth as the centre of the solar system. In order to explain observed phenomena they invented a most complex and highly mathematical system of cycles and epicycles but still the machinery would not explain. The phenomena went on without a jar; the sun and his satellites continued their grand harmony, but with every addition to the cyclic theory the inscrutable became more inscrutable. There is no telling what would have happened if some fertile Ptolemaist had thought of a sub-cycle. The adaption of one simple fact, however, explained it all and cleared away the highly scientific rubbish of cycles for all time. There was a slight error in the Ptolemaic theory; it is the sun, and not the earth, which is the centre of the solar system. Now everything is clear and science advances unvexed by cycles and epicycles.

So in regard to the independent writing; it is the supra, and not the sub which the Underwoods have discovered and have been talking to.

Still, let them go on, so that they talk to the subject and print the questions and answers in THE RELIGIO-PHILOSOPHICAL JOURNAL.

THE HISTORICAL JESUS AND PAUL.

BY WM. EMMETTE COLEMAN.

The "Diegesis," by Rev. Robert Taylor, is one of the most misleading and most mischievous books ever printed. It is a collection of falsehoods and perversions of facts, masked under semblance of great learning. Professor T. H. Huxley, the noted biologist and agnostic, who is a sturdy opponent of Christianity, and well informed withal as regards the established results of present-day rational biblical science, in a letter written about two years ago, thus speaks of Taylor's "Diegesis": "Sixty years ago such a book as the 'Diegesis' was, to say the least, excusable; there can be no possible excuse for putting forward such absurd stuff—as a great deal of it is—now. I am at a loss to understand why any one who has read Taylor's work should want any one else to waste his time in the same way." (Watt's Literary Guide, December 15, 1889, p. 4.) I would sincerely advise those who have been misled by the "Diegesis" to put away this worthless book, and never refer to it again; and if they will forget all that they have read in it, they will be wiser for it. If they wish to learn some truth about Jesus, Paul and primitive Christianity, let them study such valuable works as volume three of "The Bible for Learners," by Hooykaas; "The Bible of To-day," by John W. Chadwick; "The Life and Works of Paul," by F. C. Baur; "The Life of Jesus," by D. F. Strauss; "The English Life of Jesus," by Thomas Scott; "The Founders of Christianity," by James Cranbrook; "Jesus of Nazara," by Theodor Keim; "The Man Jesus," by J. W. Chadwick; "Talks About Jesus," by M. J. Savage; "Jesus of Nazareth," by Edward Clodd; "The Jesus of History," by R. D. Hanson; "The Cradle of the Christ," by O. B. Frothingham; "Jesus of Nazareth," by T. B. Forbush; "Study of Primitive Christianity," by L. G. Janes (an excellent work); "A Rational View of the Bible," part two, by N. M. Mann; "The Historical Jesus of Nazareth," by M. Schlesinger; "The Gospel of Law," by S. J. Stewart. These and a number of others, which I have in my library, are all the work of rational scholars, written from the point of view of the historico-critical school, of untrammelled biblical scholarship,—the masters in biblical science.

The allegations sometimes made that in the early days of the church there were thousands of skeptics who denied the existence of Jesus, and that the demand for proof of his existence was then extreme, is wholly untrue. I have failed to find any evidence

anywhere that the existence of Jesus and the apostle was called in question by anybody in primitive times. If I am not in error, the fact that Jesus lived was never disputed till about the beginning of the present century, when a few men like Robert Taylor and M. Dupuis advocated the solar-mythic theory of Jesus and the twelve. The early pagan opponents of Christianity, like Celsus, Hierocles, Porphyry and Julian and the Jewish Talmudic writers, all recognized the existence of Jesus as a man. Robert Taylor says that in the Italian translation of the gospel of Barnabas, it is stated that Jesus was not crucified, and mentions this as evidence that the crucifixion was denied by some of the apostles; also that this is supported by the statement in Acts that Paul and Barnabas quarreled, probably on this point of the alleged crucifixion of Jesus, ("Diegesis," Boston, 1873, p. 373). This is a specimen of Taylor's methods. Taylor assumed the genuineness of this gospel of Barnabas, and on this basis he alleged disagreement between the two apostles relative to the crucifixion. The truth is that this gospel appears a Mahometan forgery of the Middle Ages, a pseudo-gospel, written in the name of a Christian apostle to advance the interests of Mahometanism. In his gospel, Jesus tells his disciples, after his supposed crucifixion, that the disgrace attaching to him on account of his alleged death on the cross "shall last till the coming of Mahomet, who, when he shall come into the world, will deliver all those who believe the law of God from this error,"—that is, the error that Jesus was really crucified. In another part of this gospel, Mahomet is especially named as the comforter or paraclete promised to come in John xiv., 16, 26 and xvi., 7; and in several places he is foretold as the designed accomplisher of God's purposes toward man, (See Jeremiah Jones's "Apocryphal Gospels," London, 1726, vol. I., p. 203; see also George Sale's translation of "The Koran," Preliminary Dissertation, section IV.) Taylor, suppressing these facts, quotes from this gospel to prove that the crucifixion of Jesus was "steadily denied" among the apostles themselves; and the "Diegesis" is saturated with just such falsehoods and distortion of facts as in this case.

Another argument often used by those who have been misled by Taylor is that Constantine in his oration before "the assembly of all the distinguished Christian clergy of his age and empire" was unable to cite any evidence of the truth of Christ's existence ("Diegesis" p. 355-8). First, no one knows when, where, or to whom this oration of Constantine was delivered ("Nicene and Post-Nicene Fathers," N. Y., 1890, vol. I, p. 468). It appears addressed to a bishop and some other Christians, but the affirmation of Taylor, that it was delivered before "all the distinguished Christian clergy of this age and empire," is another of his distortions of truth. His next statement, that it was delivered expressly on the evidence of the Christian religion, is unqualifiedly false. It has twenty-six chapters, and nowhere in it is any attempt to establish the historical existence of Jesus. Nobody denied this fact at that time, and nobody attempted to prove that which was universally admitted. There was no occasion then for Constantine to cite Paul in attestation of that which everyone of his hearers had no doubt. A small part of the oration is devoted to the presentation of evidence from heathen sources, not that Jesus was a man, but that he was God, another Son of God, predicted by the Erythraean sibyl and the poet Virgil; and this is what Taylor quotes from the oration, and the whole of the evidence in the fourth century in favor of the Christian religion,—as arrant a falsehood as man ever penned, and one of the many of similar character with which the "Diegesis" teems."

Taylor and those who follow him in charging Paul with lying only discredit themselves. The sincerity of Paul is beyond rational question; his life as an apostle proved this conclusively. He endured all manner of persecution for what he deemed the truth and he withstood to the face the original disciples of Jesus in defence of the truth. The noble, courageous soul of Paul is manifest, all through his epistles to the Galatians and to the Corinthians. In my opinion, Paul

was greater, in some respects, than Jesus. It was Paul that made Jesus what he is to-day. The indomitable soul of Paul transferred a petty Jewish sect into the religion of the civilized world,—something of which Jesus seemed to have no conception. Paul's theology was largely erroneous, but he was terribly in earnest. We learn from Paul's epistles that he was a clairvoyant and seer; and in the light of the facts in psychic science of the present age, we may well believe that Paul, in one or more visions, saw or thought he saw the spirit of Jesus, and from him received instructions. Swedenborg, we are assured, was honest in the promulgation of his many visions of spiritual matters; then why not Paul, a man immeasurably greater than the Swedish seer? That the doctrine of Paul concerning the return of Jesus was honestly held, there is not the least doubt. Paul's genuine epistles never ascribe absolute divinity to Jesus; he never places him on the level of God the Father. A species of semi-divinity is attributed to Jesus, as the agent and co-operator with the Father, but ever in subordination to him. See I Corinthians, XV. 24-28, in which it is said that God put all things in subjection to Jesus and that the Son is subject to God, that God may be all in all. As regards forgeries in Paul's name, such were made, and some at least still exist. Some of the fourteen alleged Pauline epistles in the New Testament were, most probably, never written by Paul; notably the two to Timothy, the one to Titus, and that to the Ephesians. There are only four that are positively his; those four are beyond reasonable doubt. It is the province of Biblical science to distinguish the genuine from the spurious in the writings in the Bible; and one assured result of this science is, that the four great epistles of Paul are the work of that apostle. This is the primary and best-established fact of all questions of New Testament authorship; and those four epistles prove the historical existence of Jesus and the apostles.

SAN FRANCISCO, CAL.

ANNIHILATION.

[Nothing is more familiar to Spiritualists than the fact that very able and experienced denizens of the Spirit-world differ radically in relation to matters pertaining to their side of life. This difference is daily evidenced by messages. On the face of things it seems as natural that this should be so as it is that mortals are equally wide apart in dealing with facts. The following article on Annihilation embodies the teachings received by Dr. Eugene Crowell through his medium Dr. Kinney, who has been constantly in his service for many years. These teachings have been kindly placed in our hands for publication by Dr. Crowell, and are now given publicly without expression of opinion or further comment on our part other than to say we cannot with our present light accept them in their entirety.—ED. JOURNAL.]

Future life and immortality are not ours by right of inheritance, nor through the operation of any law of development, or process of evolution. They are the free gifts of our Creator—God, and he frequently denies continued existence to those who are unworthy of it.

Many persons at death are annihilated. With this life their existence terminates. They are of all nations and peoples, civilized, semi-barbarous and savage. Of civilized people they are of all grades of society. They are denied continued existence on account of their moral and spiritual degradation. They are the morbid growths of humanity, and when the time of gathering comes they are lopped off, like other excrescences. But, however degraded a man may be, if he possess any degree of self-respect and desire for improvement, any aspirations for a higher and better life, such a man will survive death and he will expiate his sins in the Spirit-world; but when a man is born to a condition which morally and spiritually is not above that of the brute, as multitudes are, or when a man by his own acts descends to a level with, or below the brute, as thousands do in civilized countries, and is utterly depraved in his actions, habits and thoughts; who recognizes no distinction between right and wrong, excepting to prefer wrong to right, and who has no desire for a better life; such a man at death is annihilated. The spirit dies with the body. The lowest and most degraded tribes of Africans, the aborigines of Australia, and a large proportion of the natives of India, China, etc., have no existence beyond the present. All cool, cal-

culating murderers, who perpetrate their crimes while in their normal condition, from vile motives, and without provocation, at death are annihilated. This class includes not only those whose crimes are against individuals, but also those who conspire against society and good government, and who take a fiendish pleasure in the indiscriminate destruction of human life. Certain anarchists who carry their doctrines into practice are of this class.

In September, 1890, certain anarchists of Brooklyn, N. Y., called a meeting, the object of which was to caricature the Jewish Feast of the Atonement. It was announced that there would be a speech on "Powder for Religion, and Dynamite for Deity." The meeting was very properly prohibited. The next morning I inquired of my principal teacher, what would become of such men? The reply was: "At death they will be annihilated." This blasphemy against God—and this may be what was meant by Jesus when he spoke of the sin against the Holy Ghost—is very different from an honest expression of doubt as to the omnipotence or other attributes, or even of the existence of God. Such opinions honestly held and respectfully expressed do not incur even punishment hereafter. It is the fiendishness, the utter depravity of mind and soul that characterizes such blasphemous utterances, that incur the penalty of eternal death.

There is punishment in the next life for all those who betray important trusts, and are not repentant, but there are certain of these crimes that are really much worse than ordinary murder. I mean where a man professing to be a friend becomes the trustee of that friend's estate, and deliberately betrays the trust with full intention to defraud the widow and orphans of their heritage, and by so doing reduces them to a condition of life-long destitution and misery. Some men have no future existence. This penalty applies only to cool, calculating knaves. The intention is the essence of the crime. Many of the tyrants, great and small, whose names are recorded in history, and thousands whose names are not there recorded, have suffered this penalty for their crimes. In all the realms of the Spirit-world they are not to be found. That annihilation at death is the fate of many is known by comparatively few spirits, even in the higher heavens. The penalty is directly, or indirectly, inflicted by God. No visible power—visible to ordinary spirits—is brought to bear upon the doomed man, or woman, as the case may be. He or she simply disappears—is resolved into nothingness.

MADAME BLAVATSKY.

There is such a diversity of opinion in regard to this remarkable and notorious woman, and the combined result of the articles published concerning her is of such an oddly kaleidoscopic character that I am tempted to add my bit of color to the mass of evidence which will eventually determine the verdict regarding her. That she was a woman of strong intellectual ability and great diversity of talent can not be denied. She had been solidly educated; had traveled extensively; was almost insanely fond of adventure; had no physical or moral fear; was a close observer of whatever scenes she passed through and of whatever circumstances surrounded her. She had marvelous readiness of adaptability to her environment and knew "how to abound and how to suffer need." She delighted in gaining any kind of intellectual ascendancy over those about her, and particularly in dominating men of known strong mental calibre. She would go any length to dupe them and so mentally deride them when duped. I first saw the early part of 1874 at the Working Woman in Elizabeth street, New York, where I called to inquire for the newspaper upon the staff of which I then engaged. On entering the room of the woman whom I was to interview (the room was shared with four other inmates) I saw, half sitting, half reclining on the carpetless floor, a scantily clad, and, as I then thought, very stupid and unprepossessing woman who was introduced as Madame Blavatsky. She was at that time quite stout, though not as unwieldy as she subsequently became. Her complexion which must in her youth have been fair, was torpid, pasty and grimy; her eyes were magnetic and peculiar, with a strange compelling fascination in their blue-grey depths, but were in no sense beautiful, as some have

described them. Her nose was a catastrophe, like Petrea's, an appendage for use and not for ornament, and her mouth lacked power and was animalistic. The shape of her head was finely intellectual, and her hair was the most peculiar I have ever seen. It was very thick, and not long, gathered into a knot at the back of her head. Its peculiarity consisted in that while it was blonde in color, its texture was like that of the negro's. It was soft and fine and light-colored, but woolly.

When my interview with Miss M. was concluded, Madame Blavatsky, who retained her position and extremely careless attitude upon the floor, and had, while attentively listening to our conversation, rolled and smoked cigarettes with a most marvelous rapidity, entered into conversation with me. She appeared desirous of informing herself concerning the position of women on the press of this country, and my role of interviewer was changed to that of the interviewed in the colloquy that ensued between us. I gave her all the information I could; but I left that room with the new sensation of having met an educated, intellectual woman with marvelous conversational powers, who had no more sense of propriety or feeling of natural modesty than the cat or the dog that sprawls about the floor at will. During this conversation she informed me that she was stopping at the Working Woman's Home for economical reasons. A month or six weeks after this I met her in the ante-room at one of the women's conventions. She then told me that she had received a large sum of money from Russia and was staying at an expensive hotel on Fourth avenue, near Twenty-third street. On this occasion she invited half-a-dozen ladies to lunch with her, and subsequently told me that her bill footed up at the rate of \$5 each. I think that this lavishness of expenditure was habitual to her when she had means. When her purse was collapsed she retired to humble quarters and contented herself with frugal fare. She was prodigal, but not generous; lavish, but not benevolent. She had at no time any need to be cramped for the means of comfort, for she had a ready pencil and could, whenever the incentive presented itself, dash off most graphic and salable sketches of Russian or other life, with which she was familiar. It was no uncommon occurrence for her to receive \$30, \$40 or \$50 for sketches limned in a few minutes when the mood was upon her. Two or three months after I first met her she expressed the wish to a near friend of mine, who was an ardent Spiritualist, to attend some of the Spiritualist lectures, and to study its phenomena and philosophy, of which she professed herself ignorant. Mr. W. took her to a lecture, given by E. V. Wilson, a noted trance speaker and test medium. At the close of the lecture she received from him what she declared was a very remarkable test, and told Mr. W. that it was the first experience of that sort she had ever had. Since that time she has claimed, and others have for her, that years previous to this she had not only investigated spiritualistic phenomena, but had attempted to establish some sort of spiritualistic organization in Constantinople. I do not know which of her statements was true. I know only what she told us. She told us, however, that she had for many years been conscious of strange and peculiar psychic gifts and experiences which probably could be best accounted for on the spiritualistic hypothesis of mediumship. At this time she fell into the habit of dropping in at my rooms and conversing with me about her travels, occult phenomena, etc. She spoke of having been with Garibaldi in his struggle, but I was never able to hold her to the subject so as to get any succinct or lucid account of her adventures as a soldier. She showed me the scar of what she claimed was a sabre-wound. A Russian acquaintance of hers told me it was the mark of the knout, one of the many that scarred her body, received for complicity with the Nihilists. If this were true I cannot imagine why she should not have told me so, for she knew that I was in hearty sympathy with this class in Russia, although disapproving of some of the methods. In relating her experiences in the East she never touched once upon having made any study of Buddhism. It was evident from the first that she smoked tobacco to great excess, frequently, as she used, using a pound a day. I soon learned also she was addicted to the use of hashish. She sometimes endeavored to persuade me to try the effect myself. She said she had smoked opium, seen visions and dreamed its dreams, but that the beatings enjoyed in the use of hashish were as heaven to its hell. She said she found nothing to compare with its effects in arousing and stimulating the imagination. In all the interviews I had with her, and they were many, during the four or more months of my intercourse with her, she never mentioned theosophy. I always believed it was an after-thought sprung from some seed sown in her fertile brain by some of her experiences in Spiritualism and her dabbings in an at least semi-spurious mediumship. Very soon after her attendance on the lecture of E. V. Wilson above alluded to, she professed to Mr. W. to have had a new and singular development of occult

power. She claimed that photographs left in her possession and shut up in a box or drawer, would without aid of human instrumentality become colored as by water-color pigments. She asked Mr. W. to go to her lodgings and see some of these specimens of spirit art, and invited me also. We went. At this time she had spent the large sum of money received from Russia, and had moved into cheap quarters down town. The apartment she occupied was shared on the co-operative plan with a party of journalists of rather Bohemian tendencies, two gentlemen and a lady. There was a good sized room served as a sort of *salle a manger* into which the bed-rooms opened. The furniture of the room consisted of a small dining-table, a few chairs, and an old-fashioned chest of drawers, which also served as a sideboard. This bureau was just opposite the door of a small bedroom occupied by Madame Blavatsky. The pictures were in one of the three little drawers at the top of the bureau. She showed them to us, and explained that the coloring seemed chiefly to be done in the night when nature was in her negative mood. Subsequently I made acquaintance with the three young journalists who occupied the other three rooms of the apartment, and was told by them that they, being skeptical as to the Madame's occult powers, had laid wait for the spirit who worked in the night watches, and had discovered it materialized in the form of Madame Blavatsky, dressed in *saque de nuit*; had seen it glide softly across the room, armed with lamp, colors, and brushes, take the pictures from the drawers, and rapidly work upon them one after another until they were as nearly completed as could be at one sitting.

About this time she called at my rooms and told me that she was doing some literary work in English, and not being sufficiently conversant with the language to write it with grammatical correctness she wished to secure my services as editor. In reply to my inquiry as to the nature of the work, she said it was a humorously satirical criticism on the Government of the United States. I ventured to suggest that it might be thought an impertinence for a person who had been so short a time in the country as herself, who had so little insight into its institutions to attempt such a structure, but she cried me down and declared that I must examine before I condemned it. She left, engaged to bring manuscripts in a few days.

In the meantime I met Mrs. Y., the lady who shared the apartment with her, and told her of the proposition. She looked quizzical, and said: "When you get that manuscript let me know, and I shall have something to propose to you. Do not engage to attempt the work until I have seen you."

In a few days the unfinished manuscript was left at my rooms. I dropped a line to Mrs. Y. and she promptly responded by coming to see me.

"Now," she said, "I want you to go to Brooklyn with me to the house where this thing was written, while Madame was the guest of the people, who are Russians."

We went, and I found Mr. — and wife very cultured and charming people. Mrs. Y. told our host that Madame B. asked me to edit her work on our government.

"Did she tell you it was original?" he asked.

"Certainly," I replied. "She claimed that it was an expression of her own views of our government in satire."

"Well," said he, "the portion of it that you have she translated from this volume," taking a book from the case near by, "the second volume she borrowed when she left here and has not yet returned."

The book was the work of a celebrated Russian humorist, whose name has escaped me. Mr. — said: "If you will follow me on the pages you have I will translate a few paragraphs from the print."

This he did. The manuscript was an almost verbatim translation of the book, "United States" being substituted for "Russia," "President" for "Czar," and certain other needful changes and adaptations being introduced. The Madame's pretended original work was a complete theft.

When I returned the manuscript with a note explaining my reasons for not accepting the commission, she made no reply, but later, when I accidentally met her and brought up the matter, she sneering said that as Americans were almost entirely ignorant of Russian literature she saw no harm in what she had attempted. This closed my personal acquaintance with the founder and high priest of Theosophy.—Hannah M. Wolff, in *The Better Way*.

A CRUCIAL EXPERIMENT.

By J. P. QUINCY.

III.

The carriage drove a little way in Brandon avenue before it stopped at a decorated dwelling with heavy-browed windows, which seemed to scowl off the vulgar passers upon the pavement. The door was opened by an imported servant, who knew the standard deference to be observed in the reception of tors

who could afford to ride. The party was shown into the dining-room, while the box received from the driver was borne up the stairs with noiseless tread, Clara felt a shiver of reluctance upon entering an apartment with which she had been familiar when it was bright with flowers and wax candles, and merry with the talk of wine-warmed banqueters. The flare of a single gas-burner did not serve to dispel the sense of life's darker realities, which now pervaded the room. Not a book or a paper was flung about in easy negligence; everything was ranged in prim and parallel expectancy of the coming event. The puffy and fluffy achievements of modern upholstery were at exact right angles with the oaken desk-cabinet which had descended from the colonial Pecksters. The brass trimmings upon this latter piece of furniture were polished to a brilliancy which could not have been surpassed when it came from the maker's hand's two hundred years ago. Many different scenes had suffered distortion from the slight convexity of these reflecting surfaces; unless, indeed, we are disposed to assert that this very fact gave a truer report of the essential nature of some of them than the finest French mirror could have supplied.

"We can leave our coats here," said Professor Hargrave! "You, my dear, I am sorry to say, must remain with them, while we gentlemen go up-stairs. Dr. Bense, are you ready to accompany us to the chamber?"

"Certainly not," replied that personage. "I shall keep Mrs. Hargrave company until Dr. Simpson sends for me. You forget that my position is one of some delicacy. I have not been summoned to a consultation, but merely admitted to witness an experiment in which you are interested. Whenever the physician in charge thinks that the moment is approaching when my presence for this purpose is desirable, he must let me know it."

"Perhaps you are right; I am unlearned in the code of your professional decorums. Mr. Greyson and I will go to the chamber at once, and see that Dr. Simpson is informed that you are below."

Dr. Bense, having signified that such a proceeding would not violate the proprieties of the occasion, removed an armchair from its place in the ranks, and settled himself in its comfortable embrace. He then took from his pocket a case of little vials, one of which he drew from its leathern socket and held it against the light; he appeared to contemplate the contents with much satisfaction.

Some moments were passed in silence. Clara was in a shy and musing mood which did not court conversation. It was not until the ticking of the clock became awkward that the pleasant vivacity of the doctor broke through the constraint which was thickening between them.

"Well, Mrs. Hargrave, here we are, upon as sublime an adventure as ever allured Don Quixote! And I suppose we shall end by capturing some wretched utensil for hairdresser's soapsuds, which our good friends who have just left us may mistake for Mambrino's helmet."

"Whenever the true helmet is won," answered Clara, "we may be sure that the sodden 'researcher,' Esquire Sancho, will discover nothing but a basin, which reflects his own brazen face as he looks into it. How shall the fat bundle of proverbs comprehend that knightly longing to serve the world nobly must in the end win the prize to which it aspires?"

"The Squire, with all his obesity," observed the doctor, "has common sense enough to understand that man's undertakings must bear some proportion to his capacities."

"And those capacities you presume to limit, Dr. Bense. You beg the whole question when you measure them by the Squire's standard. I say this of my own knowledge, and there is another here to confirm my words. Gideon Peckster, the dord founder of the great professorship, stands at this moment behind your chair. I see him as clearly as I do you, and I mark the contrast between you. He returns in dazed and awkward plight to assume the cramped conditions of earth-life; whereas you, as far as you go, are an harmonious personage, on thoroughly good terms with this world as you know it."

"My dear Madam," said Dr. Bense, in his soothing professional tones, "will you kindly permit me to feel your pulse?"

The lady rose, drew off her long glove, and offered a perfectly modeled hand and arm to the physician.

"Nearer normal than I should have supposed," thought that gentleman, as he withdrew his fingers from the wrist. "The breathing, however, is perceptibly quicker."

"It is not the first time that I have seen this man," continued Clara, on resuming her seat. "I have talked with him, though not as we are talking now. These beings need no sound or use of voice to make themselves understood; their methods bear little analogy to human speech. 'Spirit to spirit, ghost to ghost,' they signify the good they would have us do; they warn us from the sin for which they suffer. I say that I have seen this person even as I see him

now. He has told me of facts in his life which seemed most unlikely to be true, but which family papers preserved in that old desk proved to be correct. He has shown all those little traits of manner and carriage which give evidence of an individuality unimpaired; and these characteristics are found to have been those of the Gideon Peckster, who died in 1785. Professor Hargrave will tell you that his inquiries into the history of this man have been minute and painstaking, and that in every particular they confirmed the evidence given by my senses,—my senses, remember, not your senses, or his senses."

"My dear Mrs. Hargrave," said Dr. Bense, in his kindest way, "I am old enough to be your father; I am a physician, not without some reputation. It is my duty to warn you that you are encouraging a morbid disturbance in the organs of the brain with which I am familiar. What you mistake for abnormal vision is to me the sign of a certain ebb in the tide of physical life. Your outward appearance is stanch and vigorous; yet, believe me, there is latent disorder which your friends do not suspect. There is probably chorea in your family, which appears in you under a slight form of epileptic hysteria. Don't let my long words frighten you; I can write a prescription which I am sure will be useful. You have only to recognize these phantoms as subjective illusions indicating bodily disease. Any other course would be to trifle with health, and that is the first thing to be considered."

"I confess to my full share of feminine weakness, but to no feminine invalidism," rejoined Clara. "But even were the case otherwise, I do not admit that health should be the first object of our consideration. There is an inner personality, which must often be quickened at the expense of physical perfection. I have just been told where you passed the afternoon. In was in a house on a squalid alley in the north part of the city. You were there for three hours, rendering gratuitous services to its miserable tenants. Stay a moment, I am promised the number!..... Yes, it was Cranston Court, No. 18, fourth flight."

The casters of the doctor's chair here gave a sharp squeak, as if responding to a start of its occupant that was not otherwise perceptible.

"I see I am right," continued the lady, with the satisfaction of one whose freedom from color-blindness has been established by a stringent test. "Now I tell you Dr. Bense, that your blood would be purer and your chance of longevity better if you abandoned these visits, and devoted the time to driving in the country. Your answer must be a confession that there are duties to be performed not always compatible with the best condition of the gray matter in those cerebral hemispheres about which you can talk so learnedly. I can make no other answer to you; but it is sufficient."

"It is something," said Mr. Bense, "that you agree with me that this—what shall I call it?—feeling for the dead in the dark is dangerous to health. I must now go further, and assure you I have reason to know that it is dangerous to character."

"I admit the truth of what you say," replied Mrs. Hargrave; "there is no tree of knowledge without a serpent nestling near it. When the gates are ajar, a miscellaneous company presses for recognition; there are those who would degrade a human spirit as well as those who would elevate it. But to say nothing of the potency of my own will, remember that I am under the protection of a man who stands securely because his life is in harmony with the knowledge he has attained. His intellect is disciplined by the habit of scientific combination, and this gives stability to action as well as vigor to thought. It is my office to assist him in his work. I do not know how to use the chaos of scattered particulars which I am able to report. Professor Hargrave is able to crystallize them, and will at length give the world the results."

"You are a wonderful woman," said Dr. Bense, in a tone of admiration. "I dare say that your prettily covered skull-case has room for several worlds besides this; but the frontal suture closes in early life, and there is no way of getting them into it. I must repeat in all soberness that what you mistake for spiritual strength is only bodily weakness; we recognize these abnormal conditions of being as varieties of phrenetic, conclusive, or nervous disease. Science teaches us that there is no likelihood of such ethereal entities as you imagine, and that, even if they existed, we could know nothing whatever about them. To be sure, if Professor Hargrave can prove it otherwise."

The doctor finished his remark by a significant shrug.

"He will find that the brain-tissues of Dr. Fairchild Bense are not impressionable by transcendental facts, be the proof of them what it may!" added Clara, preferring to conclude the sentence in her own way.

"He will find that Dr. Fairchild Bense, being as the testators say, of sound mind at memory, will not accept an order of relations which cannot be made evident to our senses."

"Whose senses?" persisted the lady. "Do you believe that a sailor can see distant objects at sea sooner than a cobbler or a watchmaker?"

"Certainly; his eye is developed by training, and if he was following the calling of his ancestors he would inherit a special aptitude to look far into the foggy horizon."

"Then you admit that while the ship was running parallel with distant headlands he might be conscious of their proximity, while you were not?"

"Yes, I suppose so," assented Dr. Bense; "but occasionally we should meet a ship coming towards us. Now if he announced its approach before it was visible, he would substantiate his claim to exceptional power of sight."

"Not to all minds," said Clara decidedly. "Not to those who had committed themselves to the theory of some physiological Jefferson, who had announced what he called the self-evident truth that all eyes were created equal in their range of vision. When it was no longer possible to deny that a ship was cleaving the mist just where the sailor had pointed, this wise junto would cry 'Coincidence.' And when the predicted vessels came so thickly that this was no longer possible, they would invent another hypothesis—never mind how incredible—that would excuse them from acknowledging that some eyes can see what others cannot."

Dr. Bense was conscious that there was an answer to all this, but, spell-bound by his companion's musically incisive utterance, he felt unequal to the labor of framing it. He really hoped she would go on; he could of course crush her,—but then controversy with a woman is in such doubtful taste! So the doctor selected a vial from his case of medicines, and, tapping it with his pencil-case, tenderly apostrophized its contents: "With your kindly aid, my little friend, I can produce more ocular spectra than were ever counted by St. Anthony himself!"

The irrelevancy of this observation seemed to Clara to show signs of wavering; she was stimulated to continue:—

"Do you remember Professor Silliman's account of his wotama, Dr. Bense?"

The doctor did not remember to have seen it.

"Well, there were two of these little cave-rats caught under the earth where light never penetrates. They glared at their captor with large and lustrous eyes which saw nothing. It was only after exposing them to a delicately graduated light for a month or two that they acquired a dim perception of objects. Have you any difficulty in believing the story I am telling you?"

"Not in the least. We know that eyes were originally created by the impact of light on the surface of an organism. Apollo's touch awakes responsive structures," said the doctor, lapsing, to his surprise, into something that sounded like poetry.

"And the want of this stimulus of light, which you phrase so prettily, would in time render such structures useless," added Mrs. Hargrave. "You know that as well as I do. But you do not know, as I know, that there is a spiritual light which, when men cease to burrow like these wotama, can stimulate responsive structures in the inner organism."

"We are like Bunyan's Man with the Muck-Rake, I suppose," said Dr. Bense. "Our eyes are so fixed upon our honest work that we do not look up to admire the shadowy gentry that the imagination of idlers has no difficulty in discerning. But the comparison will not hold; for we form psychical societies, and glance up from our labor at odd moments to behold—just nothing at all!"

"The comparison is yours, not mine," replied Clara. "Bunyan must have been dreaming indeed, if he supposed that this industrious personage need only look up to see celestial beings. Nature's analogies do not countenance any such raker's progress as that. Why, the wotama presumably looked up when taken from their cave, yet they saw no more of this wonderful earth than a committee of your researchers is likely to see of the wonders beyond it. But these little animals modestly trusted the development of their unused senses to those who had some experience of the sunlight. For weeks their dull organs received no impression, yet at last came a time when objects were faintly outlined before them. Here, if we had some Æsop to take up their story, he might tell us how the elder of these wotama was much disturbed, knowing that his old cave companions would call him crazy for reporting these strange things. Thereupon he determined that the best use he could make of his new vision would be to find the way to his underground home. And once in the familiar burrow, he began to talk about 'subjective impressions,' 'collective perception,' 'expectant attention,' and such learned matters; for was it not well known that the eyes of cave-rats were never made to see with? But the younger of the wotama, caring little for the prejudices of his former comrades, continued to submit himself to the guidance of those whose eyes had long been opened. So he came to see clearly, and knew that the old cave-life was darkened by night

whimsies which were well exchanged for visions of the upper world."

"Your story is not to be taken seriously," said the doctor, smiling, "so I need not tell you that no man is braver than the follower of science. Here am I, a lineal descendant of a Puritan, who once met the Black Man, and was requested to exchange his autograph for the limitless wealth at the disposal of that potentate. My ancestor took to his heels, and lost a chance for which his degenerate descendant would have put his name even to an office-seeker's petition. 'I want none of your richness,' I would have said to my colored brother of the forest; 'give me the pen, and with this lancet I will draw the crimson ink. In return I will take—not the wealth of the Indies—only your temperature, and a cast in plaster of that peculiar foot.' You see it is a question of method."

"Yes," assented Clara, "I see that it is a question of method."

At this moment the servant appeared at the door, and with motionless features discharged the message entrusted to him:—

"Dr. Simpson's compliments to Dr. Bense, and he would be pleased to see him in Mr. Peckster's chamber as soon as possible."

"I must leave you, Mrs. Hargrave, in the company of—of your immaterial acquaintance," said the physician, rising from the chair.

"You leave me quite alone, Dr. Bense. Gideon Peckster is at this moment preceding you up the stairs."

"Ah! It would have been better manners to have given a stranger the precedence," remarked the doctor, as he left the room.—*Atlantic Monthly.*

PUNISHMENT AND REFORMATION.

"In my experience, as a lawyer" says: Judge Belford, of Denver, Col. "I have found that 90 per cent of petty crime is the result of necessity. When men are confronted by all these things, what are they going to do? Starve? We have no right, as a rule, to conclude that these crimes are committed through innate depravity. If a man who has been convicted of a crime and paid the penalty of the law is to henceforth be regarded as unworthy, I ask you, as Christian people, is it not an act of humanity to send him for life? I say it would be the highest degree of humanity, for God knows he has no hope outside."

He told of the boy's reformatory at Lancaster, Ohio, started in 1858, and still in full blast, where there are no bars, no prison discipline as it is usually regarded; the boys are divided into classes, all governed by the law of love and are graduated to fill useful and honorable positions in the world. One reason, the judge said, why this institution was so eminently successful was that it had been separated from politics. "Politics," he exclaimed, "would corrupt the kingdom of God." A similar institution, he said, was the reform school for boys at Lansing, Mich., where there was no enclosure about the grounds, no straps, but a vast amount of music, of which he thought there should be more in our reformatory institutions. Punishment should be directed to reformation; to reconstructing the man, and through him society, thus making the state stronger and better.

One thing is infamously wrong. A man is put in prison; who is going to suffer? The wife and children. The system is wrong. The state has no right to any more of my earnings than is necessary for the cost of my confinement there. Some scheme should be devised by which prisoners can be employed and earn wages. Now don't you laboring men get scared about convict labor in competition with free labor. Say that a man can make shoes; very well. Now he should be paid for manufacturing those shoes the same as paid outside, and there'll be no complication. Let the wages above what is necessary for his support go to his wife and children, if he has any; pay him the same as other people are paid. There are 150 men in the county jail the whole year, and not one of them allowed to do a day's work. Do you call that Christian civilization? If so, let's change the name. With the increase of crime there has come increased interest in the welfare of humanity, due to the principles taught by the Great Teacher, who thrilled the world as it had never been thrilled before, and who announced that of one blood God made all men brothers.

The theory that there are two independent personalities within the human skin, says W. T. Stead, is condemned by all orthodox psychologists. There is one personality manifesting itself, usually consciously, but occasionally unconsciously, and the different method of manifestation differs so widely as to give the impression that there could not be the same personality behind both..... whatever may be the true theory, it is evident that there is enough mystery about personality to make us very diffident about dogmatizing, especially as to what is possible and what is not. Whether we have one mind or two let us at least keep it (or them) open.



NOT IN VAIN.

She pinned some creamy, fluffy thing
About her throat, and added there
A half-blown rose; and lingered
Awhile to make herself more fair,
I queried of her, half in jest,
The name of her expected guest.

"We dine alone to-night," said she,
"I linger at my toilet
Not for the eyes of company,
But for a dearer object yet—
Now for a husband's eyes attired,
The self of my old love admired.

"It would have grieved my heart of yore
Not to be comely in his eyes;
And now how infinitely more
Of moment to retain the prize!
And so I have a rosebud there
To brighten in my silvering hair.

"Not for my sister-woman's gaze,
To rouse her envy; not for this,
But for the sake of these sweet days
To save the honeymoon of bliss
From ever waning, securing so
From waste the paradise below.

"Twere not enough to win him mine,
Nor yet enough so to be won,
But the sweet right of love divine
To keep the Eden so begun,
And when another decade dies
To still be lovesome in his eyes."

Oh, beautiful philosophy!
The key to riches manifold;
Its secret sovereign alchemy
Changing the dullest day to gold,
Leashing two hearts in love's sweet thrall,
A love that never wanes at all.

A holy lesson, sweet to con,
And sweet in daily life applied;
Youth's blitheliest idyl still lapsed on,
The matron gentle as the bride,
The winning long ago was done,
But every day she keeps him won.

—ROSALINE E. JONES, in Boston Transcript.

In regard to how women figure in the Eleventh Census Margaret N. Wishard writes in the *Chautauquan* as follows: In the history of the collection and compilation of facts in almost all departments of the present Census, there is not an inquiry or tabulation but there is a woman in it. A recital of her work would record an epoch in the history of woman's employment. When fully equipped, the Census Office numbered in its local force about 3,200 clerks; over half of these were women, some divisions being composed almost entirely of them. Regarding the work of counting on the electrical machines, punching and tabulating the punched cards, the superintendent of census said: "If I were to undertake this work again having had the experience I have had, I should have no one but women on any of these three machines. I have found steadily from the beginning that women did more work and that more accurately than men. I suppose their superior delicacy of touch and alertness of vision are largely the cause of it, but I have also found women more conscientious. If an enumerator writes poorly, a man is more apt to guess at his answers and punch accordingly. A woman, I have found, will in the greater number of cases take pains to decipher poor writing and record the fact correctly." The head of the pauperism and crime division when organizing his force, made a request for only women clerks. The request was, of course, granted: it is of interest to know that the entire Census report on the momentous subject of the growth of these two evils is compiled and tabulated by women under the direction of the only two men in that division. A few women are heads of sections, and one woman has been until very recently an assistant chief of a division. Three women have performed valued services as special agents collecting information concerning the Indians and fisheries, aside from those in the farms, homes, and mortgages division.

The papers contain accounts of how Lige Thomas, a worthless character of Pittsburgh, Pa., who had figured in the police court a number of times, was sent to the work house for thirty days for assaulting little girls, and was arrested under singular circumstances. Little Minnie Samuels, of Wylie avenue, witnessed an assault on a girl. Minnie was indignant, and, calling

several companions to assist her, charged on Thomas. The young leader had her small band well under control, and waited in a store-room near by until Thomas jumped at another child. While he was terrorizing the new victim he was surrounded by Minnie Samuels' band, and pushed against the side of the house. Then one of the girls ran for an officer, and the others held the scoundrel until Policeman Cross arrived.

Some one asked me the other day what was the origin of women proposing marriage during a leap year, writes Colin Shackelford. I looked it up, and while it may not be new to all I dare say it will interest many. In the year 1288 a statute was published by the Scotch Parliament of which the following is a copy, and is, to my mind, the origin of the custom or idea. I do not know that it is a custom or ever was: "It is ordained that during the reign of her maist blessit Majestie Margaret, ike maiden, ladee of baith high and low estate, shall have liberty to speak to the man she likes. Gif he refuses to take her to be his wyf, he shall be mulct in the sum of ane hundredity poundis or less, as his estate may bee, except and alwais gif he can make it appear that he is betrothit to another woman, then he shall be free." After the dear old Margaret had passed away the women became clamorous for their privileges and to appease them another act of Parliament allowed them the privilege every fourth year. Next year is leap year, and no doubt the question will be asked of you what gave rise to the notion that women may do their own courting.

Julien Jordan in the *North American Review* says: It is a curious fact that Mr. Spencer was formerly an advocate of female emancipation. He now declares himself against it. The Liberals were, until lately, the hope and trust of the female suffragists. They, indeed, were once on the verge of passing a resolution on the question through the House of Commons. Recently, however, they appear to have grown tired of the women, and the Conservatives have taken them up. They have passed a resolution at Birmingham in favor of female suffrage. When Mrs. Fawcett—the widow of the blind Postmaster-General, and mother of the Miss Fawcett who beat the senior wrangler in mathematics at Cambridge—addressed the convocation, she said that the Gladstonians feared that the women would reinforce the party of order and the upholders of the indissoluble union between Great Britain and Ireland. It is odd that Spencer should desert the female emancipators just as the "Primrose dames" have rendered such solid service to the Tory leaders as to convince a large portion of them that the ballot ought to be granted to them. That women cannot go to war seems a poor and idle plea for refusing them a voice in public affairs. Men who have passed the age of military duty are permitted to vote, and since the days of Homer particular respect has been given to their decisions. It is only in countries where the conception prevails that weight would be attached to women's inability for militant services. In England and the United States armies are formed by voluntary recruitment. In the last century the recruiting system was almost universal. All countries would probably revert to it if women voted. Who shall say that the reversion would not be a good thing for civilization?

BUTLER'S "WOMAN ORDER."

One of the most interesting chapters in Ben Butler's "Book" is that which treats of his famous "woman order." It will be remembered that when Butler first entered the captured city of New Orleans his officers and soldiers were subjected to the most outrageous insults at the hands of the women, who depended upon their sex to protect them. In every possible way they indicated aversion, disgust, and abhorrence at the sight of one of the boys in blue. They quitted a horse-car as soon as a soldier entered; they drew their skirts away, or even stepped off the sidewalk when they met an officer on the street; they spat at soldiers from windows, and even spat in their faces when they met them. On one Sunday, as an officer on Butler's staff was on his way to church, he met two ladies, and as he turned toward the outer side of the sidewalk to let them pass one of them stepped across in front of the other and deliberately spat in the officer's face.

"Why didn't you do something?" indignantly demanded a fellow-member of his staff when told the incident.

"What could I do to two women?"

"Well, you ought to have taken your revolver and shot the first rebel you met."

Gen. Butler thought long and seriously on this matter, and the best means of checking it. It would only make matters worse to arrest the women—for that was just what they would have gloried in. It was necessary to hit upon some order that would execute itself. Finally he put forth his order. It provided that "when any female shall, by word, gesture or movement, insult or show contempt for any officer or soldier of the United States, she shall be regarded and held liable to be treated as a woman of the town plying her avocation."

That order executed itself. No arrest was ever made under it or because of it. Butler says in his "Book": "All the ladies of New Orleans forbore to insult our troops because they didn't want to be deemed common women, and all the common women forbore to insult our troops because they wanted to be deemed ladies; and of those two classes were all the women secessionists of the city."—*Ben Butler's Autobiography*.

PECULIAR PRAYERS.

In a Maine town near the sea-coast was one of many communities where the men were, so to speak, a cross between farmers and sailors and where, as a natural consequence, the cultivation of the soil was somewhat neglected.

The minister of a neighboring town exchanged with the minister of this community and, as a drought was upon them, the people sent him a request that he would pray for rain. This he did as follows:

"Oh, Lord, Thy servant is asked by this people to pray for rain and he does so. But Thou knowest, oh Lord, that what this soil needs is dressin'."

A member of a certain Massachusetts parish, prominent for his thrift and personal consequence, was also notorious for his overbearing assumption and pompous airs. Under the distress and fright of a dangerous illness he "put up notes" on several successive Sundays, and after his recovery, according to usage, he offered a note to be read by the minister expressive of his thanks.

The minister was somewhat "large" in this part of his prayer, recalling the danger and the previous petitions of the "squire," and returning his grateful acknowledgments with the prayer that the experience might be blessed to the spiritual welfare of the restored man. He closed with these words:

"And we pray, O Lord, that thy servant may be cured of that ungodly strut, so offensive in the sanctuary."

Dr. Barnes of Scituate had for a parishioner a rich, but hard, grasping, penurious and quarrelsome man. In course of time he died and at his funeral the minister dealt with him in no gentle phrase.

The next Sunday the bereaved widow came herself to the parsonage, bringing the usual "note," and at the same time preferring an earnest request that, as the minister had already given her husband such a raking at the funeral, he would quietly pass him over in his prayer. She added that her husband had always been kind and good to her and to his family.

"Well, well, we'll see," said the aged and venerated pastor. His curt relief of himself in his prayer was this:

"Thou knowest, O Lord, that the departed servant was a good provider for his family: but beyond that his friends think and we think the less said the better."—*Atlantic Monthly*.

A STRANGE CASE OF HYPNOTISM.

We read frequently of judges falling asleep during the hearing of a case, but for a prisoner to be slumbering peacefully during the whole of his trial is probably an unprecedented occurrence, says the *Belfast News-Letter*. This curious spectacle was witnessed recently in the 10th police court, Paris, where a man named Emil David was charged with illegally personating a barrister and common swindling.

After giving his name in answer to the magistrate, the defendant ceased to reply to the questions put to him, and his counsel explained to the court that David was fast asleep, though his eyes were wide open.

The magistrate was of course rather suspicious of such an explanation, and in order to prove that his client was not shamming Maitre Raynaud, placed his hands before the prisoner's eyes, and, drawing them slowly back, caused him to get up and leap over the barrier which separated the dock from the court. He was led back

to his seat, but it was found quite impossible to awake him.

The trial, however, was proceeded with, and Maitre Raynaud, in David's defense, explained that he was a highly hysterical, hypnotic subject, and that at times he would remain for long periods in what is known as the "automatic ambulatory" stage of the disease.

This means that the patient, although in a state of complete somnolence, acts like an ordinary individual, and can travel, carry on a conversation or play cards without any one suspecting that he is asleep. On waking, however, he is entirely unconscious of what he has done while in that condition.

Thus David on one occasion traveled from Paris to Troyes without being conscious of doing so, and on recovering his senses discovered that he had lost his overcoat, with a sum of money in one of the pockets.

He had no recollection as to where he had left the garment, but some months later, on telling the story to a surgeon at the Hotel Dieu, the latter artificially threw David into a state of hypnotic sleep, during which he explained the position and the number of the room in a hotel at Troyes where he had left the coat. The landlord was communicated with and the story found to be perfectly correct.

The hearing of the case was terminated some time before David could be awakened, and the passing of the sentence was delayed two hours, as the court did not wish to condemn a sleeping man.

Finally, when he had recovered his senses, the prisoner was informed that on account of his extraordinary temperament his offence would be visited only with a penalty of one month's imprisonment.

SHE ROASTED THE EDITOR.

How an editor was weighed in the balance.

She glided into the sanctum and with an airy gesture placed the treasured M.S. before him. He had declined it fifteen times previously but, liked the Sybil of ancient days, she had returned again. He looked up with a faint grunt and feebly motioned it away. An angry gleam kindled in the maiden's eye. "Out upon you, sir," she said in a high declamatory voice; "you have no appreciation of genius. There is nothing in you which responds to the life and feeling of my poetry. You have cultivated the mental state of your being at the expense of the emotive and vital. Sir, you can't feel. Sometimes you think you do. There is a little, sickly irritation of the cerebrum, and you think you experience anger, pride, joy, etc. But that is not emotive, that is mental. It is nothing but a little fretting of the brain, and all fretting is purely mental. There is no life in you. The grunt is the language of the vital state of being, and you can't even grunt properly. You can't give a downright, wholesome, vital grunt to save your little one-third of a soul. Sir, I pity you when you come to die." She vanished like a wraith and never reappeared. The editor's cerebrum is irritated to such an extent that he thinks he is experiencing a great joy.—*Pharmaceutical Era*.

NICKNAMES OF GREAT MEN.

"The Silent Man"—U. S. Grant.
"The Poet of Nature"—William C. Bryant.
"Old Rough and Ready"—Zachary Taylor.
"The Railsplitter"—Abraham Lincoln.
"Silver Tongued Orator"—Wendell Phillips.
"Grand Old Man"—W. E. Gladstone.
"Little Phil"—Phillip Sheridan.
"Father of Greenbacks"—Salmon P. Chase.
"The Little Giant"—Stephen A. Douglas.
"Old Hickory"—Andrew Jackson.
"Black Dan"—Daniel Webster.
"Old Man Eloquent"—John Quincy Adams.
"Goldsmith of America"—Washington Irving.
"Mad Yankee"—Elisha Kane.
"School Master of Our Republic"—Noah Webster.
"Wizard of the North"—Sir Walter Scott.
"Black Jack"—John A. Logan.
"The Honest Man"—James Monroe.
"Poor Richard"—Benjamin Franklin.
"Lad Rebecca"—Pocahontas.
"Babe Ior President"—James Buchanan.



STATE ASSOCIATION OF SPIRITUALISTS AND LIBERALS.

TO THE EDITOR: The First Society of Spiritualists, Delphos, Kan., having re-chartered, called a state convention for December 4th and 5th, for the purpose of organizing into a State Association of Spiritualists and Liberals. The following representative delegates from abroad were in attendance: Mr. and Mrs. Charles Moody, Otego, Kan.; Mr. and Mrs. William Bickle, Beloit, Kan.; Hon. A. B. Montgomery, Goodland, Kan.; Mrs. Vick, Junction City, Kan.; Malinda Fletcher and Mrs. A. M. Shaw, Beloit, Kan. After two days' session an organization was effected.

The charter and by-laws of the local society being adopted as a basis. In the organization, all the property belonging to the local society was conveyed to the state organization including all in our society. The purposes for which the state association was organized are to further the knowledge and widen the field of both scientific and spiritual philosophy; to extend its influence all over the state in the way of assisting local societies by granting to them privileges which must necessarily come under the state laws of chartered societies. Its object is to maintain and hold yearly campmeetings; to arrange for delegate conventions, and to extend a protective influence around medial powers; to purge the cause, as far as possible, of all objectionable "barnacles" which may fasten thereto.

Delphos is a quiet little city, nestling in one of the most picturesque and fertile valleys in the state. Its surrounding resources are inexhaustible.

In this valley, close to the village, the society have a beautiful grove of natural oak and ash. A fine rostrum erected upon the grounds, with other contemplated improvements as fast as financial circumstances will permit of. The state organization is organized into a stock company, with capital resources to the amount of \$5,000, of which \$1,500 worth of stock has been issued at \$1 per share. It is the urgent desire of the society to dispose of as many shares of this stock as possible to enable them to complete necessary improvements as fast as the needs shall demand. All those who invest in stock will never regret the investment, as a fund will be created to sustain a home for the promulgation of knowledge and truth in all of its fundamental branches.

The books are now open for subscription of stock. A certificate will be issued for each share, entitling the owner to an interest in the grounds.

For full particulars, etc., address
I. N. RICHARDSON, Secy.
DELPHOS, KAN.

A PLEA FOR INDIVIDUALITY.

TO THE EDITOR: According to some recent scientific investigations there is much individuality exhibited in the animal world. Numerous instances are recorded, but the spider holds the palm for illustration, and more than ever since it is known that it has been weaving its web especially strong where the greatest amount of resistance was necessary. But when we take the tremendous jump to man we find that individuality is in demand. There is no overcrowding in this branch, and crowns of praise are held in waiting for those who are to give the world some advanced ideas. Assured of this it is not wise that we cultivate individuality, encourage and assist those who have talent to develop it, for the benefit of mankind, so that the scale of mediocrity will be far above what it now is and what is now medium in the light of their universal progression will bear the mark of inferiority. This is pre-eminently a thinking age, the public press is the arena where modern ideas are not clipped to suit public opinion, even be they in radical antithesis to popular belief, we anxiously await the formation of new ideas. And why is it thus? Progression is to many seemingly miraculous, because a system of new education has so gradually crept in that we can hardly realize it.

Orthodoxy is getting continua. shocks, and we are finding out that no ideas will fit old creeds, or all brain fit the model skull. Independent thinki. has

some of the novelty worn off—since so many have entered the arena—and instead of whispered consultations in the "upper chamber," it is now proclaimed from the house-tops. With some who have resisted the world's attempts to merge their individuality in the mass, comes these higher, wider, nobler thoughts which have resulted in the grafting of new ideas. This being the case, is it not wise to protect the young minds from the pernicious influences of old customs and beliefs that are erroneous just because they bear the mark of another century, and thus save them to two-fold trouble of growing into and outgrowing them for better ones?—not to cramp the mind but leave it that natural elasticity which makes it possible to receive the constantly revealing truths that come with accumulating facts.

M. P. HAMMOND.

PHILADELPHIA, PA.

LADY CAITHNESS' CATHOLIC SYMBOLISM.

TO THE EDITOR: In THE JOURNAL of November 24, is a rather mystifying article from several hands, namely, setting forth the views of Lady Caithness, in *L'Aurore*.

From a previous issue, one is led to associate Lady Caithness with Madam Blavatsky. Some passages in the present paper suggest her scheme to be a theocratic state socialism, with the pope at the head, and Bellamy, perhaps, prime minister. Is that about it; or is it still more moonshiny? When metaphysical theology overrules historic facts in a lively brain of a theocrat, it is not easy to distinguish substance from mere fantasy. The Holy Father's silence does not give consent to the proposals of his volunteer cabinet. He does not take it as a compliment, to be endorsed as a symbol of an unfulfilled ideal in the church. Does he doubt the lady's faith in those allegorical keys, or the metaphorical rock of St. Peter? If the Christian church, and in particular the papacy, be only symbols of their divine intention and human outcome, then what part of the symbol does that character of this church which has been so prominent and constant—its intolerance and persecutions interpret? Are these but symbols of those tortures which the guilty conscience of the "infidel" has in store for him? Does this symbolic anticipation improve the flavor of roast souls as it rises into the divine nostrils?

It is curious about such symbolism, that the symbolic flames and joint wrenchings, the embraces of the inquisitorial "maiden," and other amenities of this sort, are so much more formidable to heretics than their indicated spiritual torments, and yet that the symbolic premonition exterminates without persuasion as with the Albigenses of provence. And why should the blood of Catholic martyrs be the seed of that church, and the blood of heretic martyrs not be the seed of heretics?

M. E. L.

A GEM.

TO THE EDITOR.—Here is a sweet little gem that I want to see in THE JOURNAL. It did me good and will do others good, because it was spontaneous; not written for the public eye nor for personal praises;—it is from the heart to one smitten in heart. I give no name and sign none, so that its locality may be the more conspicuous. TRUTH.

"Seriously," my critic, the world is very beautiful and "everything is all right." There never was a wrong perpetrated that did not help to develop moral power somewhere. Never a tear glowed on the cheek of innocence that did not catch the smile of brighter days to be; never a heart-cry that did not thrill upward through all the infinite spaces and summon angels to work for humanity! Never a creed formulated that was not an illumination and a necessity at the time of its evolution. Never a myth without a reality at its hidden core. Never a shadow that did not proclaim the presence of light. The sorrows of the world are its moral inspiration. The necessity to toil has been the cause of countless differentiations. Man the greatest of all toilers re-creates the earth and builds bridges to the throne of God. The psychic experience, ecstasies, age and vagaries, of one age becomes the sacred scriptures of subsequent periods. Let us be reverent toward the past, as sons and daughters are to their good mother: Let us be patient with the present, since it too is simply a learner; and as for our bodily limitations, our business failures, our hunger and nakedness—why, these too are links in the economic chain of divine law.

NEWSPAPER EXPERIENCES.

The following from *The Banner of Light* of December 19, is instructive and entertaining:

In copying our late editorial *in re* the lukewarmness of a certain class of professed Spiritualists who are prone to *bor-row* rather than subscribe for the papers devoted to the cause, THE RELIGIO-PHILOSOPHICAL JOURNAL remarks that it may be comforting, if not immediately encouraging to us, to be told that a few thousand years hence things will be different. We hope so, and also hope to be able to take a hand in promoting the so-much-desired change when that auspicious epoch arrives, if not before.

This state of things reminds us of an experience we had many years ago while on a visit to a country town in Massachusetts. We called at the periodical depot there, and inquired of the proprietor why he didn't keep for sale on his counter, *The Banner*, as there were quite a number of Spiritualists in the town. He replied that he was perfectly willing to do so if they would agree in advance to buy the paper when offered for sale. The consequence was that we saw one of the prominent friends of the cause, and gave him the points above noted; prompt action was taken by himself and others, resulting in the disposing of a dozen or more *Banners* in the town for nearly a year. Upon a subsequent visit we were told by the conductor of the news depot that he had not had any orders for the paper for some time. Of course we naturally felt curious to know the reason, which we were not long in finding out. Calling soon after upon one of our yearly subscribers, who received the paper by mail, the first thing she did was to remark as follows: "Mr. Editor, you don't know how well *The Banner* is appreciated! Why, there are twelve people here who borrow my paper each week, and it is read by so many who are interested in Spiritualism, that it comes back to me nearly worn out from so much handling." The secret was out. Those patrons of the old lady's paper formerly purchased copies at the periodical depot; but, learning of her great desire to advance the cause she had so much at heart, they one after another (and unwittingly to her) obtained the use of her copy by loan—thus penuriously saving to their pockets its price, and leaving the printer "out in the cold."

We are not a re-incarnationist and don't believe the veteran editor of *The Banner* will ever again edit a paper in "this vale of tears" after his present term ends,—which we trust has a long time yet to run. We see no reason however why he may not take a hand in promoting newspaper and other reforms when he becomes a denizen of the Spirit-world. Indeed, stranger things might happen than the founding of a paper on the other side in about a thousand years under the name of the *Religio-Philosophical Banner*, Colby & Bundy, editors. It is highly probable that many points of difference in belief between these two editors will be removed within the next fifty years. Anyhow, the western editor gives notice that whenever he does change or modify any of his views his respected eastern contemporary and the public will know it forthwith, whether it be in this world or the next.

We have never had any single experience quite as aggravating in quantity, though some fully as offensive in quality, as the case related in the second paragraph quoted from *The Banner*. We know of no papers in the country so widely read by non-subscribers as THE RELIGIO-PHILOSOPHICAL JOURNAL and the *Banner of Light*; and we have for years pursued a systematic investigation for the purpose of finding out the facts. There are many reasons why this lamentable state of affairs exists, too lengthy to enter upon here. It is a rule of THE JOURNAL office never to refuse the paper to the worthy poor, and to send it free to any reputable medium applying therefor. In one instance where the paper was sent to a medium it was kept a week for the benefit of the family and callers, and then mailed under cover to a rich patron who after reading it re-mailed it to another well-to-do person in a distant city. In another case a copy went free for years to

a blind medium, and after her transition it was continued to the family until, by the courtesy of a lecturer, the publisher learned that this copy was regularly mailed every week, after being read, to a rich man in western New York. It is needless to say the paper was stopped. Instances are plentiful where in order to secure a premium or get the paper for a year at the reduced rates sometimes offered new subscribers a subscriber has stopped his paper, and in a couple of weeks sent in a new subscription in the name of some other member of the family and asked for back numbers from a particular date—naming the time when his own subscription expired. Once there was a well-known public man in Chicago, formerly a member of Congress, who said he was too poor to subscribe. He went to a public institution regularly on THE JOURNAL's publication day and seized the paper as soon as it arrived, much to the disgust of the sturdy Yankee in charge. That man was never during our acquaintance with him worth less than \$500,000. He died in full fellowship with the Episcopal church and is now—happy, we hope.

We might multiply instances by the hundred, but these are enough to show that all who believe in spirit return or whoseek to satisfy themselves of continuity of life are not Spiritualists or really desirous of being. Their motives are no better than those of many who seek fire insurance through more conventional channels. Nevertheless we do not complain. Human nature is much the same the world over; and we might offset the unpleasant pictures above sketched by many, many cases of noble endeavor and great sacrifices made to secure THE JOURNAL and to pay for it. Instance after instance has come to our knowledge where some poor man or woman has pinched and saved penny by penny to secure THE JOURNAL and to enlarge their store of knowledge with a few books. Here is a case in point. Some weeks ago we received a letter from a subscriber at Elba, N. Y., telling us to stop his paper as he was going away. Later on the following letter was received from the same correspondent giving us the first intimation of his situation:

LINDEN, N. Y.

DEAR SIR:—Please send me THE JOURNAL for five months and enclosed find \$1. for the same. Please send "The Scientific Basis of Spiritualism," "The Spirit-World" by Dr. Crowell and Finney's pamphlet on the Bible. I enclose in all \$4. I want you to do as well by me as you can, for I am poor and in the poor house. Do not send any more papers to Elba. Please send the pamphlet, "If a Man Dies Shall he Live Again?" Yours truly,

(Signed) JOHN BRIDGE.

P. S. Send them in care of C. B. Pixley, Linden, Genesee Co., N. Y.

On this letter was the following endorsement by the keeper of the poor house:

John Bridge is a poor cripple. The money he sends you he has been saving up for a long time. He is worthy of any extras you may send him.

Respectfully yours,

C. B. PIXLEY, Keeper.

Poor and crippled John Bridge! We would rather take your chances in the world to come than those of many a rich man. The books you ordered have been sent, together with some others; and THE JOURNAL will go to you free as long as you have need of it. In the nature of things, before very long your noble and beautiful spirit will be released from its crippled mortal body and you will stand erect and symmetrical in the Summer Land where there is no need of poor-houses, and where men are measured by their spiritual worth alone.

Kissing while we're coasting
O'er the glittering ice,
May be very naughty,
But it's awful nice.

In the dreamy summer
Kissing in the dell,
Probably is wicked,
But I'll never tell.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Songs of Doubt and Dream. Poems by Edgar Fawcett. New York, London, and Toronto: Funk & Wagnalls Company. 1891. pp. 211. Price \$2.

In looking through this work the reviewer is impressed with the truth of an estimate of its author, expressed by Miss Lillian Whiting, who is an able and discriminating literary critic. She says: "Among the younger literateurs of America there can be found no literary artist whose purpose is more serious, whose work is more untiring, than that of Mr. Edgar Fawcett, both in poetry and romance. The critical reader will recognize the toil, the energy, the devotion to art, the fidelity to noble standards, that such poetry as this represents and expresses." Mr. Fawcett's new book of poems may be said in many ways to verify the promise of the three poetical volumes which have preceded it, namely, "Fantasy and Passion," "Song and Story," and "Romance and Revery." The present volume, "Songs of Doubt and Dream," is perhaps less uniformly picturesque in treatment than either of the aforesaid three, and yet it is certainly more thoughtful and more philosophic.

Mr. Fawcett recognizes the fact that strong human interest is requisite nowadays as an element of all modern poetry. Moonbeams and daffodils are not enough for this earnest, eager, and strongly intellectual period. It wants these, if you will, but it wants them as backgrounds only. Mr. Fawcett gives us a fair supply of moonbeams and daffodils, but he also gives us vital studies of men and women as well. The dramatic poem, "How a Queen Loved," is nothing if not human and passionate. Its chief source of attraction, like that of many poems in this collection, is the concern it shows with human frailties, impulses, characteristics. Radical, and in a manner daring, the whole book certainly is. But its skepticisms are never flippant, and its range of thought is so much wider than that of the ordinary current book of poems as to make such difference absurdly striking. Those who believe that modern poetry should be namby-pamby, should not read Mr. Fawcett's new work; those who believe that modern poetry should grasp fresh and living problems and fling over them the glamour of skilled and pictorial literary treatment, will be sure to find a rare relish in the perusal of this book.

Wolverton or The Modern Arena. By D. A. Reynolds. Chicago and New York: Rand, McNally & Co. 1891. pp. 391. Cloth, \$1.50.

This interesting romance of Thurman Wolverton is used as a sort of dressing for the discussing of questions in regard to man's intellectual and moral development. The author has a high estimate of the Nazarene Reformer, "whose beautiful ministry," he says, "has been sadly perverted by the self-appointed ambassadors who have made religion a 'profession' and public worship a formality." The work seeks to remove the veil from his life and teachings and to help men understand his gospel of love and purity. An instructive as well as entertaining story.

The Witch of Prague: A Fantastic Tale. By F. Marion Crawford; London and New York, MacMillan & Co. 1891. pp. 435. Cloth. Price \$1.

Mr. Crawford is an enthusiastic student of all sorts of occult lore, as is shown by previous works like "Mr. Isaacs," "With the Immortals," and the possibilities involved in what is now known as hypnotism, are carried out to their greatest possible limits in this most truly "fantastic tale." "The Witch of Prague" is a beautiful young woman, intense in nature, but of morally obtuse mind. Yet, with all her faults and mistakes, she is really much more interesting than the hero of the work, whose name is never once given, and who is known as "the Wanderer" only, or the heroine, Beatrice, whom the wanderer is in search of when he meets Unorna, the Witch, who falls in love with him and endeavors to hypnotize him into loving her by the strange will power of which she is possessed without understanding its real import. The one good moral which this story conveys is the power of pure, sincere, real love, to defy even hypnotic "suggestion." Mr. Crawford has evidently made a careful study of all that has been so far discovered in hypnotic experiments, and refers in notes to the records of scientific journals, in proof of the scientific possibilities of his fantastic imaginings of the

wonders wrought by his lovely unprincipled "Witch" upon the different personages introduced in the story. Many pages the romance fills, yet the time in which all the strange incidents happen, is less than two months, and the only characters who come prominently upon the scene are Unorna, the Wanderer, Beatrice, "Sister Paul," a nun, Dr. Keylock, a wise dwarf, a hypnotized centenarian, and Israel Kafka, a handsome, young Jew in love with the Witch, and tortured by her through his hypnotic susceptibilities. On the whole it is a gruesome tale.

New and True. By Mary William Staver. Boston: Lee & Shepard. 1891. Price, \$2.50.

This is a volume of verses, original and new, for children. The elegant illustrations by Lavina Effinghausen, Jesse Wilcox Smith, Jessie McDermott, J. Augustus Beck, Herman Faber and other well-known artists will delight the eyes and hearts of the little ones. The lines on the cover give a good idea of the character and delightful swing of the verses.

"Rhymes and rhythms
And histories droll
For boys and girls
From pole to pole."

This book is a royal octavo, bound durably and handsomely in a plain cloth, set off by touches of black and gold.

Mast, Crowell & Kirkpatrick, Springfield, Ohio, have issued an illustrated edition of Bunyan's "Pilgrim's Progress." It is No. 67 of "Farm and Fireside Library." The volume contains a short sketch of the celebrated author.

MAGAZINES.

In the January *Popular Science Monthly* Dr. Andrew D. White, under the title "Theology and Political Economy," tells how the church has hampered the progress of commerce and industry by forbidding the lending of money at interest, and like restrictions. Hon. David A. Wells contributes a second illustrated paper on "Remarkable Boulders," the largest weighing several thousand tons, which must have been brought to their present place by glacial action. Amédée Guillemin discusses the ever-fascinating question of "Communication with the Planets." Hon. Carroll D. Wright discusses "Our Population and its Distribution," showing what part of the inhabitants of the United States live near the sea-level, and what on higher lands; what part in moist regions, and what in dry, etc. In the Editor's Table is an examination of "Evolution and its Assailants." New York: D. Appleton & Company.—Among the contributors to the January *North American Review* are Hon. R. Q. Mills and ex-Speaker T. B. Reed on the question of the quorum and the rights of minorities; Andrew Lang on French novels and French life; Lady Henry Somerset on the "Slums of London and New York"; Theodore Voorhees, the General Superintendent of the New York Central Railway, on the life and work of locomotive engineers, and Senor Alonzo Martinez on the Speakership question. The same number contains a symposium on "The Best Book of the Year," the contributors to this being Sir Edwin Arnold, Gail Hamilton, Agnes Repplier, Amelia E. Barr, Rev. Dr. Briggs, Julien Gordon and Dr. William A. Hammond.

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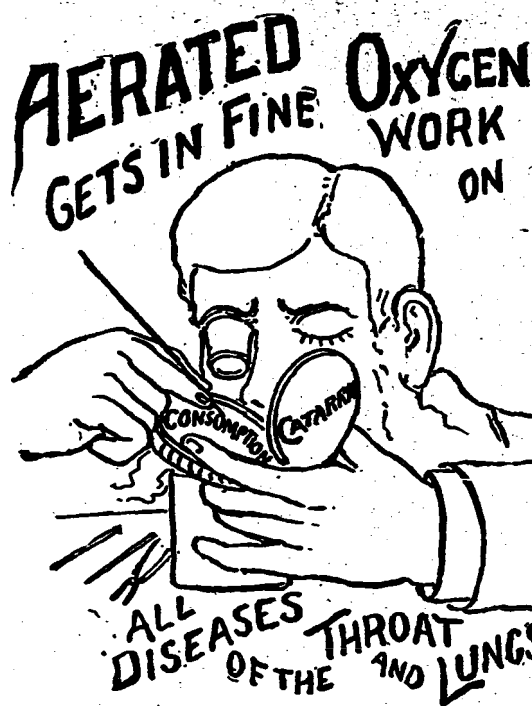
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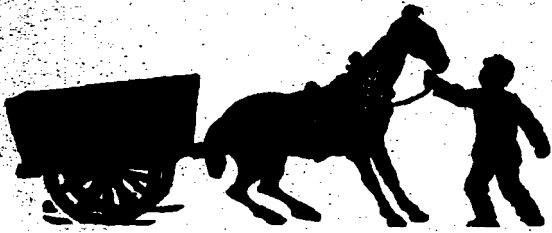
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December 11, 1891.

(In loving memory of Julia A. Ames.)
"And with the dawn those angel faces smile
That I have loved long since, and lost awhile."

I.

That day with its wonderful splendor of light
Grew fairer as onward it rolled;
It dawned in a glory of sapphire and rose.
It died in a glory of gold.

II.

We spoke much of life—of its promises fair,
Its sorrow, its sweetness, its fear;
Of its work to be done, of its burdens to bear,
And we dreamed not one Presence drew near.

III.

We dreamed not there waited, unseen by our eyes,
The Angel to lead her away;
Ungessed was that Presence, unheard the replies
That thrilled through the air of that day.

IV.

And still on that wonderful glory of light
Enchanted the fast-gliding hours;
And an undefined Presence held her in its spell
While the sunshine lay low on the flowers.

V.

And the angels whose faces had smiled from the dawn
Drew near her with beckoning hand;
One look—one last word of her "victory gained"—
She had gone to the Wonderful Land!

—LILLIAN WHITING, in the Inter Ocean.

THE LIFE BEYOND.

The star is not extinguished when it sets
Upon the dull horizon; it but goes
To shine in other skies; then reappear
In ours as fresh as when it first arose.

The river is not lost when o'er the rock
It pours its flood into the abyss below;
Its scattered force regathering from the shock,
It hastens onwards with yet fuller flow.

The bright sun dies not when the shadowing orb
Of the eclipsing moon obscures its ray;
It still is shining on, and soon to us
Will burst undimmed into the joy of day.

Thus nothing dies, or only dies to live;
Star, stream, sun, flower, the dewdrop and the gold
Each goodly thing instinct with buoyant hope.
Hastes to put on its purer, finer mould.

Thus in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

—HORATIUS BONAR.

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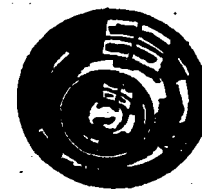
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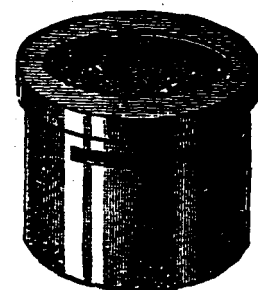
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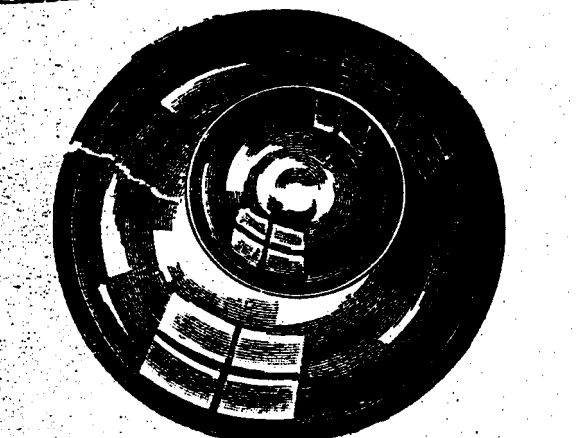
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Ashes of oak—Are there no more trees?
What if the yule-log whiten and die—
Blaze and redden and die—what then?
Are there no more trees?

Fallen from pride and gray with fire,
Slain by it, never to glow again—
But life is more than ashes and night;
In it lies new fire.

No trees left? Let the old year go,
And the old years go, with their bloom and blight;
Sated with joy and drunk with pain,
Let the old year go.

Ended at last—and to come—more trees,
Leaf and pleasure and—ay, and grief.
Over dead ashes light new fire—
Are there no more trees?

—MAYBURY FLEMING.

AT FIRST.

If I should fall asleep one day,
All overworn,
And should my spirit, from the clay,
Go dreaming out the heavenward way,
Or thence be softly borne,

I pray you, angels, do not first
Assail mine ear
With that blest anthem, oft rehearsed,
"Behold, the bonds of Death are burst!"
Lest I should faint with fear.

But let some happy bird at hand,
The silence break;
So shall I dimly understand
That dawn has touched a blossoming land,
And sigh myself awake.

From that deep rest emerging so,
To lift the head
And see the bath-flower's bell of snow,
The pink arbutus, and the low
Spring-beauty streaked with red,
Will all suffice. No other where
Impelled to roam,
Till some blithe wanderer, passing fair,
Will, smiling, pause—of me aware—
And murmur, "Welcome home!"

So sweetly greeted I shall rise
To kiss her cheek;
Then lightly soar in lovely guise,
As one familiar with the skies,
Who finds and need not seek.

—AMANDA T. JONES, in the Century.

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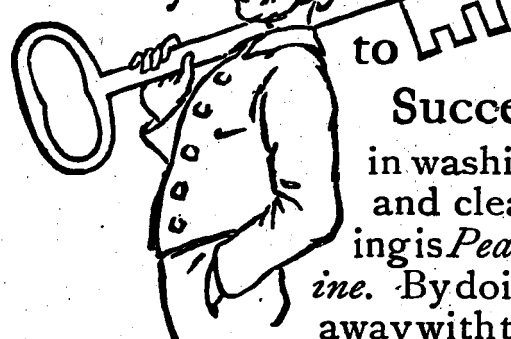
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AFTER THE STORM.

[Probably the last poem written by Mary F. Davis was the following which was contributed to the Index a short time before the author passed to the higher life.—ED.]

At night, the sky was black with sullen clouds,
In swaying torrents fell the hoarded rain;
The lightning's flash revealed the misty shrouds
Of wind-swept trees writhing as if in pain.

At morn, the blackness vanished from the sky.
O'er the glad meadows golden sunlight poured,
Leaves glanced, flowers bloomed, bright song-birds floated by,
And far and fair the infinite heaven soared.

O heart on which the bitter blast has blown,
On which at dead of night the lightning fell;
O human heart, appalled, hereft, and lone,
While waves of anguish darkly surge and swell,—

Let the storm rage, nor fear its turbulent roar.
Though sorrow's whirlwind bow thee to the dust,
Round thee are sheltering arms unte before,
And thou shalt rise into diviner trust.

Peace lies in wait for thee, grief-stricken one!
Morning shall dawn, and soft airs fan thy brow;
And rays shall reach thee from the Eternal Sun,
Turning to good the ills that pain thee now.

Trust in the Love Divine that circles thee,
And on thy heart will drop its healing balm,
Till sweeter than thy dreams of heaven shall be,
After the storm, the spirit's inner calm.

"Your daughter is engaged, I believe," said a gentleman to a colored lady in a neighboring town a few days ago.

"She am, I's sorry to say," was the reply.

"Don't you approve of her choice?"

"No; he don't amount to nuffin. He puts me in mind of the food that John the Baptiste ate in the wilderness."

"How's that?"

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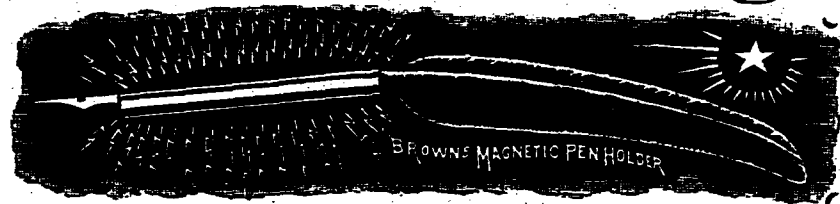
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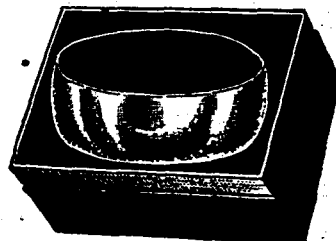
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A CASE OF

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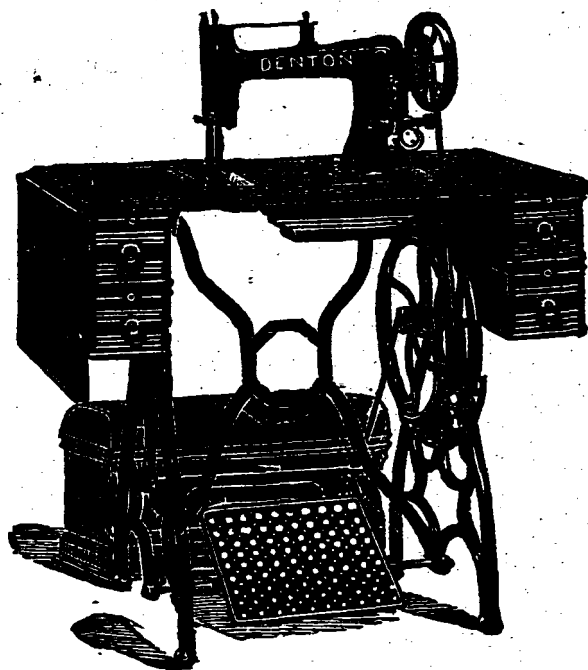
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THE JOURNAL will be sent **FOUR WEEKS FREE** to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

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THE FOX SISTERS.

Mrs. Kate Fox-Jencken writes THE JOURNAL that she finds it will be necessary for her to give sances in order to make her expenses until her boys finish their business education. Mrs. Jencken does not wish to hold public circles, but will make engagements for private sances. She may be addressed or consulted at 609 Columbus avenue, New York City. Mrs. Margaret Fox-Kane also gives sittings and may be found at 367 West 52nd Street, New York.

THE JOURNAL makes these announcements without loss of memory as to the past of these much-to-be-pitied women. THE JOURNAL has no defense of them to make for the scandal and contumely they have brought upon Spiritualism; but much to offer in extenuation. To those good Christians who point with mingled feelings of exultation and contempt to the betrayal of Spiritualism by the Fox Sisters and their denial of its fundamental claim, and on this betrayal and denial assume to brush aside Spiritualism, the records of the New Testament are offered for parallel cases. The Fox Sisters never betrayed their cause with a kiss; and their offense in denying Spiritualism was infinitely less heinous, all things considered, than the denial of Jesus by Peter. Peter was the natural leader of the apostles, noted for his virtues, strength of character and ability. It was Peter who answered for his brethren "Thou art the Christ"; but it was this same Peter who thrice denied his Master in a single night! and yet he lived to do honor to Christianity and probably died a martyr to his belief. He will be honored so long as Christianity endures.

The public, the Christian public which took the Fox children in their tender years, petted them, wined them, stimulated them by every artifice in order to gratify curiosity and pander to its love of the sensational—is vastly more to blame than these children grown to old age and handicapped by habits and tastes acquired in fashionable drawing rooms under the patronage of aristocratic leaders of fashionable Christian churches. The less church people have to say about the shortcomings of the Fox Sisters the better for the church.

THE JOURNAL believes these women to be mediums, persons having that mysterious physical quality which enables spirits to manifest in their presence independent of the mental or moral condition of these sensitives. It is with regret THE JOURNAL admits that accounts of manifestations in their presence cannot carry the moral weight and do not force the conviction that would be the case were the mediums free from taint and just suspicion of untruth. But they are what circumstance and environment have made them. They are poor, frail women entitled to the sympathy and discreetly directed encouragement of all lovers of humanity.

CORRECTION.

To THE EDITOR: I rarely ask you to correct typographical or other errors in my communications. But as I want to be exact in a matter that is likely to be misunderstood will you do me the favor to correct: "Divinity of man" to Divinity in Man, 7th line in first column, page five, issue December 26th?

Very truly

M. C. C. CHURCH.

In *The Summerland*, the official organ of the proprietor of the California settlement of Summerland appears a statement by Mr. Williams, the owner of the land and founder of the colony, from which the following extracts are made:

My aim, as the earthly agent in the founding of a spiritual colony, has been to keep it free from all sensualists, to found a town where the vices of intemperance,

sensuality and grasping selfishness cannot get a foothold, and where the spiritually minded may find congenial association where elevated spirits may be attracted to commune with and instruct those whose aspirations are higher than the gratification of the animal nature, in a moral atmosphere corresponding with the pure and beautiful surroundings of Summerland.

My influence, to the utmost of my ability, will continue to be exerted in this direction while my earthly life continues, and I trust this explanation of my position and views may be accepted as an answer to the numerous inquiries I have received, as to whether this is a free-love colony, and to all who may have been disturbed by the reports of the evil-minded persons who are ever ready to denounce all movements from which they are excluded. Free-lovers, confirmed sots and gossiping backbiters are cordially invited to remain away from Summerland.

The Academy of Music at Toronto was crowded last Sunday evening by an audience assembled to hear Mr. Underwood discuss the Sunday question. In that stronghold of Protestant conservatism and Protestant priestly authority, the lecturer's radical utterances in favor of rational Sunday observance were received with rounds of applause, clearly indicating that the "Time-spirit" is in operation there. Most of the clergy of the city are opposed to submitting to the people the question whether street cars shall run on Sunday, but 7,000 rate-payers having petitioned the city council for the submission of this question to a popular vote an election has been ordered for Monday next, when it will be decided. Mr. Underwood is now lecturing in Montreal.

"Real Ghost Stories" is the title given the holiday number of *The Review of Reviews*. It is made up of authentic and well attested narratives, and illustrated with pictures of the much lamented Edmund Gurney, Mr. F. W. H. Myers, Prof. W. F. Barrett, Prof. Henry Sidgwick, Richard Hodgson and others connected with psychical research. Price, 25 cents, postage 3 cents. For sale at THE JOURNAL office.

Mrs. Jennie B. Hagan Jackson will lecture during the Sundays of January, 1892, in Indianapolis, Ind.; in Cleveland, O., the Sundays of February, and in Washington D. C. the Sundays of March. Week-day evening lectures can be secured in the vicinity of her Sunday work. Mrs. Jackson's permanent address is 103 Monroe street Grand Rapids, Mich.

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Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JANUARY 9, 1892.

NEW SERIES—VOL. 2, NO. 33.

For Publisher's Announcements, Terms, Etc., See Page 16

TOPICS OF THE TIMES.

AN application has been received from a Wilmington (Del.) woman for space at the Chicago Fair for the exhibition of a collection of coffins, containing subjects, showing the effects of her embalming process.

THE Countess of Clancarty, formerly the popular music hall singer, Belle Bilton, and still later widely known as Lady Dunlo, has given birth to twins, both boys, one of whom, the first born, becomes Lord Dunlo. A year ago the countess took a leading part in a pantomime. In a telegram from her sick bed she felicitously described the present situation as it appeared to her mind: "Nothing succeeds like success. Double bill to-night. Pantomimes not in it."

LAST week the American Chemical Society, which is fifteen years old, held its regular meeting in New York City. The report of its proceedings suggests that no science has made greater strides in recent years than chemistry. This science enters into the daily life and business of the people and touches them on every side, though unperceived. Manufactures, sanitation, the purity of food and drink, the composition of soil, the value of fertilizers, the constituents of food for plants, etc., all these require the practical application of the science of chemistry, upon which depend indeed very largely, the material prosperity of the country.

CHINA has decided not to participate in the World's Fair. The Emperor's grounds for declining to send an exhibit are that the United States has discriminated against the citizens of the Empire, and that Chinese could not come to the exposition without being put in the humiliating attitude of needing a special passport, to be granted by a special act of Congress. No objection is raised to Chinese merchants already in the United States participating in the exposition, but China as a country refuses to take any part whatever in the Fair. The result of the China negotiations, which were carried on through Minister Denby, have been wired to Director-General Davis.

ACCORDING to Boston papers, the number of deaths among elderly people in that city and vicinity during the closing week of 1891 was remarkably large. There has been no previous period in which so many of ages ranging from eighty and upward have died. The grip has been peculiarly fatal with this class, having attacked many of its members and struck down nearly all its victims. The Boston Herald however finds consolation in the fact that so many had lived to a good old age in the Northern climate of the United States. It says: Unless the people here fall victims to consumption, which is apt to affect those who have not reached the prime of manhood, and is, we are inclined to think, on the whole, decreasing, this Northern climate, with adequate care, seems favorable to longevity. The only symptom telling against this is the increase of pneumonia of late and

the prevalence of the grip. This last, however, is felt everywhere, and with proper precautions pneumonia may be greatly lessened as a disease in our climate.

UNDER date of December 26th, a communication from Warsaw says that an official order has been issued closing the Catholic churches at Vedislav and Buzki, and that other towns will receive the same orders soon. This action is said to be taken in obedience to direct orders from the Czar, who is more than ever determined to stamp out all creeds not in accord with the orthodox church. A decree was issued some time ago, ordering that no repairs be allowed on Catholic churches, and that such churches must be closed if found in a dangerous condition. It is believed that such is the authority under which the closing of the churches stated has been decreed.

KATE FIELD sent circulars to some prominent persons, just before Thanksgiving, asking: "What are you thankful for?" and published their replies in her paper at Washington, D. C. Hon. T. W. Palmer, of Detroit, president of National Board of Commissioners of the Columbian Exposition, wrote her that he might mention many causes of thankfulness, but would only speak of a few leading things, and then continued: "I am thankful that I was born; I am thankful that I live; I am thankful that I shall die; I am thankful that I shall live after death; I am thankful that I have some good friends."

THE spirit of protest against wrong doing protected by wealth and social standing, has not died out from the Garrison blood, as witness the recent spirited arraignment of the Harvard University authorities by William Lloyd Garrison, who in his love of rights and liberty is a most worthy son of the man whose full name he bears. The Delta Kappa Epsilon is a secret society of Harvard students supposed to admit into its membership only the highest product of cultured manhood. Yet a son of Mr. Garrison lies now in a precarious condition as the result of the barbaric cruelties perpetrated on him by fellow students, on his initiation into that society. If we read of a savage tribe in Darkest Africa who in token of friendship and brotherhood, such as admission to membership in any society implies, should cement the bond by burning the new brother's flesh by slow fires to the point of endangering his life we would exclaim in horror over their barbaric and uncivilized manners and morals. But that is exactly what these cultured Harvard students did, and when the father of the youth so tortured appeals to the heads of the institution to ask whether a society such as the D. K. E. which among other stimulus to youthful ambition and intellectual progress, keeps a bar providing intoxicating liquors for its members, is entirely beyond the control of their authority; he is answered in a light way intimating that the things against which he protests are not considered very serious matters by those in whose care rests the good name of America's highest institution of learning. It is stated on authority by the Springfield (Mass.) Republican that not one word of the matter has been lisped by Mr. Garrison's son to his father. It says further; The boy's arm, which was fearfully burned with a lighted cigar during his

initiation into the society, swelled to about three times the usual size and was something he could not have concealed if he had wished to keep the matter quiet, as no doubt he did. He has suffered tortures from it, but he knows nothing as yet about his father's letter, and in fact has been in no condition to have the matter talked over. The more the case is known about and discussed the more grateful must every sensible person be to Mr. Garrison for exposing the outrageous conduct of these Harvard students and demanding the suppression of such barbarous customs by the university authorities.

THE religious sensation of Russia is, just now, the "dying prophet." His name is Tagarelli, and he is of Italian parentage, but he was born at Tiflis, in the Caucasus. He has always been weakly and for a long time past, bedridden and helpless. Some months ago he died, to all appearances, and preparations were made for his burial. He lay in the coffin from Saturday to Monday, when, as he was about to be committed to the grave, he suddenly revived. He declared that he had really died and been to heaven, where he had been allowed to inspect the book of the recording angel, wherein all human deeds are written. To all those about him he narrated their good and evil deeds, which he had thus come to a knowledge of, and all admitted the accuracy of the information and begged him to intercede for the sins there recorded. Since then he has died regularly every week and come to life Mondays with fresh information from the other world, though he steadfastly refuses to divulge anything that has come to his knowledge there, except the angelic record of the lives of his fellow-men. Thousands are flocking to his cottage from all parts of the empire to learn what is recorded of them and to ask his intercession. And so great is the esteem in which he is held that the ecclesiastical authorities dare not interfere with him.

SOME time ago a conscientious but bigoted church member departed this life in a city not a thousand miles from Chicago, leaving a will bequeathing a large property to relatives. In the will was a bequest of \$20,000 to a favorite nephew, but in a codicil this legacy was revoked in accordance with repeated threats made before the Christian brother departed for his expected life of eternal bliss—the reward of the righteous—of whom he counted himself as one. It appears that the nephew had become convinced of the continuity of life and that spirits could communicate with mortals. He had the courage of his convictions and declined to stultify himself even to secure \$20,000. He tried to reason in a respectful and affectionate manner with his uncle and to show him how inconsistent it was for a Christian to oppose Spiritualism, but all to no purpose. Well done! young man. Though you lost what to you would have been a fortune, you maintained your self respect and your loyalty to truth. If ever you are in want let us know it and we will divide our last dollar with you. We feel sure you are so well grounded in the noble religion and philosophy of Spiritualism, so broad, tolerant and charitable in your views that you will not retaliate on your Christian relatives, nor attempt to compel them to allow you to do their thinking.

ARE ATOMS INTELLIGENT UNITS.

A report of an interview by a representative of the press with Edison the electrician was recently published in a New York paper, and widely copied under the caption "Can the Stones Think?" One of the sub-headings was "A remarkable theory of existence from Edison, the wizard." Mr. Edison, after remarking that his mind was practical not speculative, that in making experiments he thought only of discovering how electricity could perform work, etc., said:

"I leave the theoretical study of electricity to the physicists, confining my work to the practical application of the force. It is my belief, however, that every atom of matter is intelligent, deriving energy from the primordial germ. The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed the man dies, and the atoms seek other relations. I cannot regard the odor of decay but as the result of the efforts of the atoms to dissociate themselves; they want to get away and make new combinations. Man, therefore, may be regarded in some sort as a microcosm of atoms agreeing to constitute his life as long as order and discipline can be maintained. But of course, there is disaffection, rebellion, and anarchy, leading eventually to death, and through death to new forms of life. For life I regard as indestructible. That is, if matter is indestructible. . . . I cannot avoid the conclusion that all matter is composed of intelligent atoms, and that life and mind are merely synonyms for the aggregation of atomic intelligence."

The view expressed by Edison is very familiar to the student of philosophy, for in one form or another it has been held or advanced as a possible hypothesis by thinkers from the early days of Greek philosophy down to the present time. Edison's statement of the hypothesis is substantially identical with that of Haeckel who assumes that all atoms have sensation, volition, intelligence, to a limited extent; that as the aggregation of material atoms produces organic structure, even the body of man, so the aggregation of the sensations, volitions and intelligences of the atoms give rise to the intelligence that is concomitant with organic structures, including even the intelligence of human beings. Haeckel calls his system monism or scientific materialism. It differs from the materialism of Holbach and Mirabaud in this, that it posits sensation and intelligence in the atom not as something bestowed, but as the subjective aspect of the atom, whereas, French materialism assumed that sensation and intelligence were products of organization. Materialism pure and simple makes feeling and thought, in their incipient condition even, the outcome of organization. Here is its weak point. Sensation and thought are subjective not objective—what the individual is conscious of, not the molecular motions in the brain which are concomitants of thought. Between sensation and thought on the one hand and mere motion of atoms or molecules on the other, there is therefore no bridge and it is nonsense to say that one is convertible into the other. Haeckel and others before and after him have avoided the difficulty by assuming that sensation and intelligence are inherent in the atoms.

W. K. Clifford who was, though not to be compared with Haeckel in scientific knowledge, greatly superior to him as a philosophical thinker, advanced the hypothesis that there were atoms of mind stuff, out of which the higher individual minds were, so to speak, constructed; and that of the atoms of mind stuff, the material atoms were only phenomenal manifestations, only corresponding symbols in thought.

The German philosopher Lotze holds that all atoms are of a spiritual nature, that the atoms as conceived have no distinct existence, but are dependent upon the universal soul, upon God.

Any hypothesis which is founded upon the conception that the material atom, as a round, or otherwise shaped, hard, indivisible substance is the primordial unit of mind, never can have a prominent or enduring place in philosophic thought. In fact the very mo-

ment an atom is thought of as intelligent it ceases, in thought, to be the atom of the physicist. If there are atoms "deriving energy from the primordial germ," as Mr. Edison says, how can the atom be ultimate? Why not call the "primordial germ," whatever that may be, ultimate? May there not be back of that a more general power and principle adequate to produce the germ and the conditions that were necessary to its production as well as its germination? That the body of an animal is kept together "by an agreement between the atoms to persist" and that all the changes in man's structure from the time of conception till the body is dissolved and dissipated, are due to the conscious efforts of the atoms to associate or to get away from one another, is a fanciful notion and one that shows little appreciation of organic unity and the wonderful laws underlying it. The basis of life, and indeed the principle of motion are beyond the observation of the physicist who deals only with the phenomena, and to whom the realm of causes and the ultimates of being are a sealed book. According to Mr. Edison's idea the only life that is indestructible is the life of the atom, all other life, its highest human forms included, being subject to the capricious choice and agreement of the atoms to form and persist in such and such combinations. Strange it did not occur to Mr. Edison that the atoms and their relations, however simple or complex, presuppose the necessity of a cosmic principle to which they are subject. And this thought would have further suggested to a philosophic thinker the probability of some universal directive power of which matter and energy are but manifestations to the conscious mind of man. This power the Spiritualist recognizes as mind—the unitary cause of all phenomena.

As a practical electrician Mr. Edison has been eminently successful; as a speculative philosopher his fancies are not entitled to the weight which his well-earned reputation in his own field has imparted to some of his recent utterances in regard to stones thinking. There is really no good reason to attribute intelligence either to stones or to the hypothetical atoms of which they are composed. These are but phenomenal forms of that deeper, that ultimate Being in which are united all the phenomena in the cosmic order.

LYMAN ABBOTT ON THE BIBLE.

The Rev. Dr. Lyman Abbott of Plymouth Church, Brooklyn, and editor of *The Christian Union*, in a late sermon on the "Evolution of the Bible," said:

"A minister ought to be sincere. I do not believe the Bible is infallible. I do not think it can be an infallible book. I do not believe anybody believes it to be an infallible book. For a book to be infallible means that the author should be infallible, his means of knowledge infallible, and what he writes infallible; the person who copies it infallible, and that copy infallible; the translator infallible, and the translation infallible, and we who read it infallible. Now, we do not believe these things. We may believe Moses was infallible, but we do not believe his copyist and translators were infallible, and ourselves infallible."

"We have an infallible book. It was written some centuries before Christ—Euclid. That book has been found to be absolutely infallible, but it has never taken a place alongside the Bible. But the Bible is the book that brings God to the human heart. It is the divinity, not the infallibility of the book, that makes it sacred. If it is bringing to us the truth of God, then it is to be accepted. The Bible is the history of the consciousness of man, of God. It is the history of the way man has approached God. God might have given through one man the complete revelation to man from A to Z, as the Mohammedans believe he gave the Koran to Mohammed—a complete thing and transcript of what was written in Heaven. But the Bible took from 1,500 to 2,000 years to grow. It was a product of evolution. It is the select religious literature of select religious writers of a select race."

"An old prophet, years ago, desired to tell his people something about God. He found the traditions of the different peoples of the earth regarding the beginning, and he took them and wrote the story of the creation, the fall, and the deluge. He said to all the nations: 'Your God created heaven and earth, and you, slaves, are in the

image of God, and earth was made for you and you for God.'

"The Bible is the story of the doings of God to the people who were not able to see the workings of God through history. They did not infallibly reason it or interpret it, but they saw the vision of God. On the whole, with all its mistakes, Christianity is better than a New York daily newspaper, because Christianity gives a view of God and the newspaper does not."

We admire Dr. Abbott and are not disposed to be critical with so broad and liberal a man, but feel moved by the closing sentence quoted from him to say a word. What is the New York daily newspaper if not a great mirror, reflecting the image of nineteenth century Christianity? It is exactly that! The daily newspaper is just what Christians have made it; it is a daily epitome of the doings of the Christian world. It will hardly do to say the newspaper image of Christianity is distorted and out of focus. Christianity like the daily newspaper is fallible. Christianity offers the incentive of personal gain hereafter, to those who attend strictly to its business here. The daily newspaper offers the inducement of immediate gain in this world and a good show in the next to those who successfully conduct its affairs, using it as an accessory of religion and an auxiliary in all benevolent, philanthropic and humanitarian activities.

Future generations will judge the religious status of the last quarter of the nineteenth century not by the theology now taught at Andover and Union Seminary, but by what can be learned from the actual doings of today as chronicled in the press. Dr. Abbott edits the finest religious paper for family reading the world ever saw, a paper that would be a source of pleasure and inspiration in any intelligent home circle whatever might be its theological attitude. Yet if he were obliged to choose between abolishing the daily press or the religious weeklies we feel sure he would decide to continue the former even though it involved the destruction of his artistic, wholesome and vigorous *Christian Union*.

FREETHOUGHT.

Freethinkers, freethinking, and freethought, are words of such general meaning that they may be used to signify very different views and intellectual conditions. Lecky, in his "History of European Morals," speaks of the innovating, scrutinizing, freethinking habits that accompanied the rise of the industrial republics in Italy. The historian here refers to "habits" of thinking and investigating courageously, independently, untrammelled by the authority of names and established creeds and customs. "In medicine, physical science, commercial interests, politics, and even ethics," he says, "the reformer has been confronted with theological affirmations which barred his way, which were all defended as of vital importance, and were all in turn compelled to yield before the secularizing influence of civilization."

Such freedom of thought as is necessary to inquiry in unexplored fields, to the exercise of doubt as to unverified propositions, to the questioning of creeds, however ancient or reverently believed, and of the authority on which these creeds are dogmatically taught, is necessary to progress. To this mental freedom we owe every achievement in science, every new discovery, every removal of old abuses, every reform in religion, every improvement in social conditions. To it the world is indebted for all great movements, ancient or modern—the founding of the Ionic school on the Aegean, the cradle of liberty, twenty-five centuries ago, the renaissance, the establishment of the Protestant Reformation, the Declaration of American Independence,—every great intellectual and moral advance.

There is therefore no reason for decrying or disparaging freethought. It is as necessary to intellectual and moral growth as air and light and freedom and ease in breathing are to physical development. Enthralled by creeds which they neither desire nor dare to question, by the authority of names which they worship without reason, by ridiculous customs which they regard as divinely established, by oppressive governments which they believe God ordained by the words and acts of kings, lords, and nobles, who systematically rob

them and marshal them in battle to settle royal disputes, millions are kept in a stationary, stagnant state, without the knowledge or spirit to rise above their condition and throw off the shackles. There is with such no freedom of thought.

The tendency of freethought is not simply to make us dissatisfied with things as they are; it urges us to aspire to higher and better conditions, and discloses to us the best means of attaining them. In transitions from old to new thought, there is often seen moral disturbance. Men of narrow minds and intense nature are liable to lose their balance, and during these transition periods all kinds of erratic persons, with social and religious vagaries, appear and make timid people connected with the new movements distrust their value or disinclined to be identified with them. But with the triumph of the new thought comes the re-adjustment of ideas only to be again disturbed by yet greater advances, through the exercise of freethought, and additional demands upon the re-constructive powers of the human mind.

CONSISTENCY.

THE JOURNAL has had frequent occasion to animadvert upon the inconsistency of a Spiritualist funeral conducted by a narrow-minded orthodox clergyman. What can be more incongruous than the spectacle of an evangelical preacher who believes his creed standing over the mortal remains of one who had positive knowledge of the continuity of life, and knew before going to the Spirit-world that his salvation depended upon himself, that no vicarious atonement would clear his pathway to happiness? The only consoling circumstance about some of these funerals has been that the minister was larger, tenderer, more humane and rational than his creed; that under the inspiration of the hour, theological fetters were melted by the fire of human sympathy and the warmth of a closer rapport with the Supreme Spirit of Love and Goodness.

In the dark hour when the crushed and bleeding heart is agonizing over the loss of a dear friend, and the afflicted one turns beseechingly to the preacher for comfort, how like hollow mockeries do the usual clerical platitudes seem! Hundreds of mourners have come to us straight from their pastors, and told us that the authority of the church inspired them with no confidence in their hour of trial, that the preacher could give no real consolation, and they had come almost in despair and as a last resort to see if in Spiritualism they might not learn of something real as to the future; and in many, very many cases we have been successful in leading them into light and peace.

Among the Spiritualists who propose to be consistent in death is our respected subscriber Mr. Jacob Edson of Boston. Two years ago he entered into a contract with a Spiritualist lecturer to speak at his funeral unless incapacitated by illness or prevented by unavoidable circumstances. This speaker also contracted to make known Mr. Edson's positive injunction, "that no clergyman who believes in total depravity and vicarious atonement, or teaches that any human soul will be eternally damned, shall take any part in said funeral service." In a paper lately read before a society of which he is member Mr. Edson said:

We are growing old—some of us are ready to bloom in eternal youth. The change called death is inevitable; it is the going-home time of life, to meet our Father.... In regard to death, burial, and the necessary funeral services involved: Shall it be our funeral, or shall it be the funeral of our relatives? If it is to be our funeral, we should direct, determine, and control the same, while we live in the form. If we are not careful and pronounced in this matter, we may be served by the clergy as so many of our spiritual friends have been—be buried in the lifeless theology, the dogmatic rubbish of the dead past; and our belief, faith and hope,—our knowledge,—which we hold sacred, completely ignored. We would not unnecessarily condemn the mother who bore us,—the church that gave us religious birth, but we were born blind, and have had our eyes and ears opened..... Ours is the new, the eternal, the universal religion of life unto higher and still higher life. It fits and fills every conceivable condition; leaves no one out of our Father's house, and must

eventually satisfy all the innate longings of the human soul.

TRAMPS.

Mr. Hellar, of Newark, N. J., has proposed, it is stated, to found seven colonies in seven States of the Union, for people who are old and unemployed and for tramps. The reformation of tramps is to be the main feature of the scheme. Mr. Hellar seems to think that tramps are such because they cannot get work. In refutation of this the *Popular Science Monthly* remarks: "During the past summer workers have been called for all over the United States to gather in this year's bountiful harvest. No tramp could extend his travels to twenty miles outside any large city without coming across farmers who would be glad to give him \$15 or \$20 a month and board for faithful work." Douglas Morrison, an English prison official and author of a work on "Crime and its Causes," gives the number of vagrants who will work, when it is offered to them, as about 2 per cent., and experiments by M. Monod, of the Ministry of the Interior of France, have led him to the conclusion that the number, in France is about 2½ per cent. The following statement by M. Monod is suggestive and instructive:

According to M. Monod, a benevolently disposed French citizen wished to know the amount of truth contained in the complaints of sturdy beggars that they were willing to work if they could get anything to do or any one to employ them. This gentleman entered into negotiations with some merchants and manufacturers, and induced them to offer work at the rate of 4 francs [80 cents] a day to every person presenting himself furnished with a letter of recommendation from him. In eight months 727 sturdy beggars came under his notice, all complaining that they had no work. Each of them was asked to come the following day to receive a letter which would enable him to get employment at 4 francs a day in an industrial establishment. More than one-half (415) never came for the letter; a good many others (138) returned for the letter but never presented it. Others who did present their letter worked half a day, demanded 2 francs, and were seen no more. A few worked a whole day and then disappeared. In short, out of the whole 727, only eighteen were found at work at the end of the third day. As a result of this experiment M. Monod concludes that not more than one able-bodied beggar in forty is inclined to work even if he is offered a fair remuneration for his services.

THE Society of American Friends of Russian Freedom sends out a stirring appeal for contributions in aid of the starving people in the famine stricken regions of Russia. The circular through which this appeal is made, gives thrilling quotations from published letters of Count Tolstoi and his family, who one and all have thrown themselves heartily into the work of help. Countess Tolstoi writes: My whole family has been broken up to go and help in various parts of the country. My husband, Count Lyov Tolstoi, is at present with our two daughters in the Dankov district, trying to arrange the largest possible number of free soup kitchens, or, as the peasants have named them, "Care for Orphans." My two elder sons, who serve in the Red Cross, are actively helping in the Chernski district; and my younger son has gone to the province of Samara to open soup kitchens there as far as his means allow. Count Tolstoi describes the famine as "a catastrophe beyond comparison;" the failure of crops, he says, has extended over a full third of Russia, and that third is the most fertile part of the country. It is the part upon which the remaining two-thirds have always depended for sustenance. In the second place, the harvest has failed also in the neighboring countries; and, therefore, a large quantity of corn has already been exported from Russia. In the third place, there are not, and cannot be, in Russia this year any stores of old corn, such as there were, for instance, in the famine year of 1840. Though the Russian government has thus far placed restrictions upon private measures for the relief of the starving peasantry, it is understood that it will make no attempt to interfere with the work now being done by the Tolstoi family; and Americans who may wish to aid their efforts in

relieving the frightful distress now existing in that misgoverned country are invited to send their contributions to Francis S. Garrison, Treasurer of the Society of American Friends of Russian Freedom, 4 Park Street, Boston, Mass., by whom they will be promptly acknowledged and forwarded to the Countess Tolstoi.

THAT governments as well as individuals are falling into lines of progress is emphasized by the fact that M. Paul Deschanel, a distinguished member of the French Chamber of Deputies, has recently been sent by his government to the United States charged with a special mission in the interests of workingmen. He will spend several months in this country travelling through the States, visiting manufactories, etc., in order to study the great socialistic and labor questions of the day. He comes with letters of introduction to prominent men all over the country who will assist him in his task. He is reported as saying: "I do not doubt at all that the civilized world is rapidly approaching, if it has not already reached, a period which will give rise to just such a crisis as was the French revolution or perhaps to even a greater crisis. It is because we recognize the gravity of the situation that such men as myself are making our strongest efforts to understand the rights and the wrongs of the laboring classes, with the view of giving them at least a measure of what is their due."

THE Australian system of secret voting, which was recently adopted by the Illinois legislature, was introduced into the United States only five years ago. It has now been adopted in thirty-three states of the Union. An explanation of the statutes of each of these and their experience with the use of the secret ballot, as well as of the grouping of candidates and of the method of voting in each state, is explained in an interesting review of this whole movement by Mr. Joseph B. Bishop in the January number of *The Forum*. The rapidity with which this system has been adopted in every part of the Union is without a parallel in the history of reform movements in the United States. Almost every State of importance, except some of the Southern States, now has a secret-ballot law on its statute books, and some of them have it in their constitutions. It is a singular fact that the Southern States have been the hindmost instead of the foremost in this movement, because the secret ballot would undoubtedly in practice disfranchise a large part of the ignorant voters in the South.

I note the remarks of the *New Nation* on the Astor baby recently born in New York, heir to \$150,000,000. Would it not be well to illustrate this by the use of a few figures? At 6 per cent. the interest is \$9,000,000 per year, or \$30,000 per day for say 300 working days. It therefore would require 20,000 workingmen at \$1.50 per day to pay the interest, and somebody must pay it. Or look a little further. When this baby is twenty-one years old the \$150,000,000 has doubled twice, and it is \$600,000,000. Then an army of 80,000 men must work to pay this interest, but we must leave at least \$1 per day for the laborer and his family for a subsistence. Then it will take an army of 240,000 laboring men to keep this fortune up; allowing each laborer to be a man of a family and five to the family, it follows that no less than 1,200,000 persons are interested in the fortune of that 150 times a millionaire baby. And this is called an advanced age of civilization.—*Bellamy*.

EARL RUSSELL, whose private vices were so vividly portrayed in the recent scandalous divorce proceedings in England is now, according to a newspaper correspondent, figuring in a new role. He now reads the lessons in the family church at Kimbleton on Sundays. Forsaking agnosticism, of which both his father and mother were avowed advocates, he has become a broad churchman and an earnest evangelist. A confessed betrayer of women, he has great hardihood to set himself up as a teacher of morality and religion.

A PSYCHOLOGICAL REMINISCENCE.

BY RACHEL E. LORD.

About six years ago, I asked my minister the following question. "Do you believe in spiritual electricity?" He answered, "I do not know about what you are talking."

It has for some time been my wish to submit to those interested in the study of psychical phenomena an experience which proved to me that the unseen and yet most real part of nature, viz., Life, is possessed of an electric ether which is to the spiritual organism what common electricity is to the material or physical organism. This however I have been deterred from doing by a single word used by F. W. H. Myers in his article on "Science and a Future Life" which appeared in the June "Eclectic." Mr. Myers says in regard to psychical phenomena, "The whole quest is practically a new one. Comparatively few savants have yet realized the extreme variety and instructiveness of the phantasmal sights and sounds which occur spontaneously to normal persons, and which they are beginning for the first time to study in a systematic instead of a mere anecdotic manner."

Who, I ask shall judge whether or not the experience is that of a "normal" person?

The word "normal" caused me to hesitate in offering my experience, it being one of the most sacred recollections of my life, and I knowing the odium bestowed upon 'peculiar people,' until I came across the following in M. Renan's "Future of Science" (see p. 170). "The psychology of humanity should take its lessons above all from the study of the aberrations of mankind; of its dreams, hallucinations and all those strange absurdities that may be met with at every page of the history of the human intellect. The philosophical spirit can extract philosophy from almost anything. The physicist does not study galvanism in the feeble quantity presented by nature, but multiplies it by experiment in order to study it with more facility, being perfectly sure that the laws thus observed in their exaggerated condition are identical with those of the natural condition."

These words by one who is conceded to be the "greatest intellectual force of France" encourage me to offer for consideration the following psychological reminiscence: I had been working very hard in a high altitude, keeping up for sometime on willpower only, as it appeared, when, being unusually prostrated, I called one afternoon at my physician's office. He thought best to use his electric battery about my head, face and throat, applying it as he said, "very mildly." A feeling of drowsiness came over me from which I roused myself, walked from the office and returned home.

The next morning my almost unrecognizable face showed a severe form of erysipelas. It must have been about the fourth day that my minister was sent for, as increasing symptoms gave little hope of recovery. I said "good-bye" to those about me, feeling that I was going a long way off with the only wish to go to sleep. Shadows seemed gathering around me and I seemed lying in a strangely quiet place, alone, and remember saying "all alone" to which my sister answered, "No, you are not all alone." This place I thought, must be the 'Valley of Death,' but where then is the 'River,' when a presence like a Great Thought seemed to say within me, "Yea, though thou walk through the valley of the shadow of death I will be with thee." I heard my sister ask, "Must you leave me?" to which, gathering with my remaining strength another breath I whispered, "Yes." A few deep sighs escaped me coming back again like wave vibrations of most exquisite harmony or softest zephyr of Eolian harp, when in answer to my wonderment the Great Thought said to me, "Nothing is lost! Not faintest force nor faintest breath. Nothing is lost!"

It is impossible to express my following sensations in their completeness. Every muscle seemed to yield its power. I felt the cochlea of the ear uncoil, joints to unhinge, the tongue to become fixed within my mouth. It seemed as if the earthly tenement were quite deserted and I saw my body in a grave and heard the Great Thought say: "O, grave, where is thy sting? O, death, where is thy victory?" In the place of my old body I had a new body, which had been divinely touched. Every physical power had yielded to a higher power, possessing every faculty that the other had, only of an intensity impossible to define. I was conscious that I had a force within me which, while not altogether unlike what I had previously been conscious of possessing, was greatly intensified, being of such potentiality it would, it seemed, have consumed a body made of flesh and blood.

With the consciousness of this electrified energy I began to rise. I seemed to be lifted to my feet and, free from earthly environments, I was about to pass out, when I heard a sob which I knew to be my sister's. I went to her, wound my arms about her; her great heart took me in, giving a sense of nearness we had never had in life. I next seemed to be by my husband as he paced the floor in an adjoining room, in a half angry, half despairing mood, and left him comforted; then I seemed near my boy, sobbing his grief out as he lay upon his bed. Nearer than in life, closer than in our closest intimacy we seemed to be, and he was comforted. And then I was beside my daughter, at a neighbor's house. How fair she looked, asleep, with her golden hair about her sweet young face as it lay upon the pillow. I looked at her, drew near to her, nearer and nearer, closer and closer, till, folding her in a close embrace, our spirits touched and we were one. Many times I had said that "spirit to spirit was nearer than flesh to flesh," and I then knew that it was true. At that time I noticed all was light about me, of which I seemed myself to be a part, and thought "I am a spirit," and then I seemed to be outside our cottage, the home where hearts were comforted, and it was dawn; dawn of endless day, I thought. The atmosphere was soft with mellow tints of indescribable beauty, delicacy and subtilty, and at my feet, just earth! yet as I looked and looked, each atom seemed transformed in hallowed light. The air was full of music, sweetest harmony, as of 10,000 voices singing in the distance a song I loved in childhood, ending "I'm on my journey home." Divine earth! divine light! divine air! earth, light and atmosphere etherealized, full of illumination which I possessed myself. And then I felt myself begin to rise in what, though wonderful, seemed to be a perfectly natural way. I seemed to hear the Great Thought say to me: "Time is no more; eternity is here!" I passed through clouds of silvery sheen, passed highest mountain tops, and higher still seemed following succeeding planets in their wondrous course, seeing at greater height in a clearer light; learning in the new as ever in the old, by slow development of natural law. I had never heard of Mr. Drummond then, nor did I read much save stories suited to the nursery.

Tongue cannot tell, pen cannot picture the glories of that Celestial way, at such a height in such pure light gaining an insight into higher truth. I was 'following on,' wondering if I would see my Father's face, when I heard what seemed a fearful shriek say, "Its time to take your medicine." The agony I endured after those softly spoken words of my sister is indescribable. I suffered now as exquisite torture as before I had experienced exquisite joy. If a hand was laid upon me I sprang as if electrified. I could not see, nor could I speak—from the excessive swelling of the disease—but I could hear the faintest whisper. Were water put into my mouth it passed my throat, any thing else ran immediately out of my mouth. This gave my physician the impression that I did not comply with the request of those who entreated that I would swallow nourishment or medicine, because I was obstinate and wished to die, and it was decided after much perseverance and continued failure in other ways to hold and force me to comply. I heard threats, importunities and weeping of my friends

about me but to no avail. It was as impossible for me to do as they requested as though my body had been dead.

Three times they held and strangled me to which I offered no resistance; had I desired to do so I could not, for as yet I did not know that I had muscular power. After the last attempt to make me swallow, the muscles of the throat began to act, and I could speak. My first words were, "Why I am home again! I did not know I had come back." Recovery from that time was rapid, but nothing has dimmed the recollection in the intervening years of the lesson which that illness taught me. Whether the experiences were due to medicine, delirium or a dream I do not know. What most concerns me is what I learned from it. Determined if possible, to know if I was right, I resolved to ask my minister, who was a scholar, had studied medicine, and was a valued friend. "You believe in physical electricity," I asked the clergyman one day.

"Yes," he answered.

"And animal electricity?" I continued.

"Yes," was his reply.

"And spiritual electricity?" I questioned eagerly.

"Now I do not know about what you are talking," was the clergyman's answer.

I believed in spiritual electricity because I had been made to believe in it. It was this power, spiritualized, etherealized, electrified energy, of which my illness had made me conscious, which—when my body was in a state of inertia, having yielded its physical functions, appearing to me but a dead thing—I became conscious of possessing intenser perceptions, keener sensibilities, more subtle penetration, a vitalizing principle which lifted me out of fleshy environment into a higher state of intelligence and action. What had been to me vague and undefinable became an actual reality, a living presence which, freed from the flesh, is called spirit, within the flesh is called life, but, from its subtle, attractive, illuminative, penetrative nature, I would call spiritual electricity, is but a single step in the onward march of evolution! What more natural than that these mental forces or conscious atoms should by this mighty agency unite all forms of life in universal oneness?—completest harmony!

The consciousness of such a power was not previously altogether unknown to me. I had, at isolated times, when as I suppose I was in a normal condition, felt thrilled, permeated, drawn by a power I never had defined until my illness, something which seemed independent of the physical system and so exhausted me that I have thought, "Enough, in this weak body I can bear no more." It is my firm conviction that what the world calls death is this most subtle power which really sets the spirit free from the environment of flesh, a positive energy which transforms all life, revealing truth in clearer light, relieving individual consciousness from much which impedes its progress. May it not have been such light which lit the universe before sun or star—from which Moses 'veiled his face,'—that light which blinded Saul and transfigured Jesus on the Mount? May it not have been this divine energy which was borne in electric waves to the shepherds on the hillside, to the disciples from the clouds, to Joan of Arc in the hamlet? May it not have been by this spiritual communion that Jesus was conscious of "oneness with the Father," and by which we too may be conscious of "oneness with the Father"?—meaning by the Father as we may, Father, God, Creator, All Surrounding, Shekinah, Deity, Power, Nature, Supreme Intelligence, Love or "Universal Soul." May it not be such power that was to the ancient Hindoo, "thought which was spirit, that spirit always present with the object of one's thought?" The way too by which Zenó affirmed, "Only one thing can exist, and which is the substratum of all manifold appearances"? That power also, which Spinoza said made of "Finite and infinite, absolute unity"? What other power as likely could it be, which Carlyle conceived to "rush like a stream of fire over the soul of Tenfeldsdröckh shaking base fear away"?

In what more rational manner could Emerson have "friends give that which emanates from them," and

by which he would have us "one with all other"? Would not a power which could annihilate space, unite affinities, aid natural selection, transmit thought, bind in closest relation hearts that love, be that in verity of which Tennyson speaks as

"Infinite Ideality
Immeasurable Reality
Infinite Personality?"

M. Renan believes, "that individual genius can be as deeply sympathetic with the ever creative soul, as to feel the throbbings of that great heart resound." Mr. Drummond believes, "that those we love are influenced by us as a spiritual presence most near, as a spiritual force most real"—what force as probable in either case as an electro energy effected by the slightest variance of thought or feeling? Mr. Evans believes "that mind can impress its thoughts and feelings without the intervention of spoken words," which he calls "telepathy." Are not telepathy and electricity synonymous? Mr. Edison believes, "that every atom has an intelligent power of selection, and is always striving together into harmonious relations with other atoms."

Professor Hyslop quotes Lortze in saying, "that atoms are conscious of a spiritual nature." Professor Edward P. Jackson says, "that electricity bears the closest relation to that mysterious force which we call life." Has the time not come when we should place with the abiding axioms, Intelligence is life. Life is electric energy. Life is spiritual electricity.

Observance of highest known law has always led to higher law which means progressing. Progress is always attained by much pruning of the old, and engrafting of the new, whose fruit is higher intelligence and greater good. We find by thought, those golden keys bestowed to unlock the hidden treasures in nature's store-house, biding man's need to use them, and his fitness to reveal them.

What greater proof need we of a Creator than the adaptability of mind to matter?

Once admitting that life contains this vitalizing force of an electric nature, all barriers must give way which now exist between the visible and invisible, tangible and intangible, the seeming real and actual, things seen with the human eye, felt by the human heart, and known to the human consciousness, until deeper mysteries will be solved in the life of nature and the life of man.

Would not such power "remove the terror of the grave"? a work which Sir Edwin Arnold enjoins upon this present generation. This then is the sum of my experience: There exists within all life an electric energy which, when liberated from the impediments of environment, lifts consciousness upon a higher plane of intelligence, of beauty and of action; developing by natural law that which shall advance science, enrich the world and make of man a purer medium. Proving thereby that what the world calls death is higher life, that spirit to spirit is nearer than flesh to flesh can ever be.

Have we not found then in this higher form of electricity that "vital energy" which Mr. Edison says is the "elixir of life" which we seek?

CHRISTIAN AND BUDDHIST FORGERIES.

By WM. EMMETTE COLEMAN.

The statement, based on Taylor's "Diegesis," so often made by liberals that the early Christians were the greatest falsifiers and forgers the world has ever seen, will not bear careful scrutiny.

It is true that there were many spurious writings attributed to the apostles, current in the early church, and some of the best of these have found a place in the New Testament. This practice seems to have been common in all ancient countries, and it is not peculiar to the Christians; nor were they the worst offenders in this regard. The few works of this class found in the New Testament sink into insignificance when compared with the gigantic fabrications in the Brahminical and Buddhist sacred writings. The whole of the Mahabharata, which is fourteen times as long as the Iliad, is attributed to the ancient sage, Krishna Dwaipayana Vyasa; al-

though it is the work of many hands extending over centuries of composition and interpolation. The whole of the eighteen Penaras are also claimed as the work of the same Vyasa, although written mostly over a thousand years after his death,—if he ever lived at all. All orthodox Brahmins regard the whole of this immense body of holy literature as the work of Vyasa. In addition, a very large part of the other sacred books of the Hindus is attributed to various seers and sages who really wrote very little of it. Speaking broadly, the vast mass of Brahmanic sacred literature is spurious as regards authorship.

The bible of the Southern Buddhists, if translated, would be about four times as long as the Hebrew and Christian Bible. The bulk of the contents of this Iripitiha, as it is called, is ascribed to Gautama Buddha,—that is, the doctrines, etc., in the book of the Iripitiha are, as a rule, said therein to have been spoken by Buddha to his followers. The truth is, that only a small part of the immense amount of matter fathered on Buddha in reality emanated from him; the rest are forgeries of a later date. The sacred canon of the northern Buddhists of Tibet and China is vastly larger than that of the southern; and a great deal of the contents of these later books is attributed to Buddha. For centuries the work of writing additional Buddhist works continued in the north—these books embodying many doctrines altogether foreign to those of the Buddha, but which in said books were as a rule placed in the mouth of Buddha. The simple sutras of the south were succeeded in the north by a multitude of amplified sutras (Vaipulya, as they are called), in which the doctrines and incidents of the more primitive works were prodigiously exaggerated, the products entirely of the imaginations of the writers. In like manner as the grotesque narrations of the apocryphal Christian Gospels and Acts were amplifications of the canonical books, so were the Vaipulya of the Buddhists largely extensions of the earlier writings. But the meagre Christian apocrypha is almost as nothing when compared with the prodigious Buddhist later literature. Moreover, while the Christian spurious literature was, for the most part, rejected by the Church, and never became canonical, the whole of the Buddhist spurious productions forms a part of their sacred literature. In the matter of the Parsi Bible, the Zend Avesta, the whole of it is attributed to Zoroaster (Zarathrustra), while it is beyond doubt that, with the possible exception of a small part of it, the five Gathas, none was written by him.

"A UNIVERSALIST ON SPIRITUALISM."

By G. B. STEBBINS.

Such is the title given in your issue of December 12th of an article from the *Universalist Monthly* by its editor, Rev. W. S. Crowe, on "Spiritualism the Religion of Demonstration." The *Monthly* ably represents the advancing wing of Universalists. The article quoted is friendly in spirit, giving facts fairly and commending and criticising frankly. Agreeing largely with the writer, a few comments may help us both. We are told: "The alleged communications from spirits constitute one of the strongest arguments against Spiritualism. I have never had the fortune to read anything from the other side that could compare for a moment with the average literature, not to speak of the works of genius of this poor undeveloped world."

What is loosely supposed to come from the life beyond, and what really does come from there, are quite different, and every intelligent Spiritualist uses his judgment as to the real origin of any message. The fact that messages differ very widely in character and quality is a strong proof of the spiritualistic idea that over there, as here, are all varieties of character and that we begin there as we left off here.

A reading of Miss Doten's noble poem, "Resurrexi," or of the stanzas beginning: "God of the granite and the rose," Or of the writings of S. J. Finney and others, would make Mr. Crowe acquainted with a lofty range of thought and a beauty of expression quite up to the highest "work of genius in this poor undeveloped

world." Here is a sentence from A. J. Davis, in his early days when his inspirations were clear: "Death causes as much alteration in the condition of the individual as the bursting of the rosebud causes in the situation of the flower. Death is only an event, a circumstance in the eternal life and experience of the human soul. As the death of the germ is necessary to the birth and development of the flower, so is the death of man's physical body an indication of his spiritual birth and resurrection. . . . We are immortal because: 1, nature was made to develop the human body; 2, the human body was made to develop the human spirit; 3, every spirit is developed and organized sufficiently unlike any other spirit or substance in the universe to maintain its individuality throughout eternal spheres. . . . That semi-conscious slumber into which the soul and body mutually and irresistibly glide when darkness pervades the earth is typical of death. Sleep is but death undeveloped, or in other words, sleep is the incipient manifestation of that thorough and delightful change which is the glorious result of our present rudimental existence. . . . There is every reason why man should rest with regard to life and death, and be happy, for the laws of nature are unchangeable and complete. If we understand and obey those laws on the earth it is positively certain that our passage from this sphere and our emergence into the spirit-country will be like rolling into the blissful depths of natural sleep, and awakening from it to gaze upon and to dwell in a more congenial and harmonious world."

We are told that spirits "ought to reveal great facts, laws, truths, principles such as, and higher than, our scientists, poets and philosophers on earth are discovering. The fact that they do not is very close to a demonstration that they cannot." The trouble is, not that no facts are revealed, but that they are not accepted. The idea of death given in the brief sentences from A. J. Davis, is a glimpse of the views of the future life held by Spiritualists, "such as and higher than" philosophers and scientists have given us. What is more needed to-day than clear faith, and actual knowledge, and a solid assurance of a life beyond? More than ever is the Spirit-world trying to give us this assurance, by coming near to us in ways tangible to the soul and the senses. A hard task it is. Pride and passion, prejudice and false habits of thought, are like walls of brass all about us. Not only by direct messages and palpable facts, but by constant influx and influence are we reached. It is truly said by J. R. Lowell.

"We see but half the causes of our deeds,
Seeking them wholly in the outer life,
Unconscious of the Spirit-world, which though
Unseen is felt, and sows in us the germs
Of pure and world-wide purposes."

Mr. Crowe is an able preacher of Universalism,—the glorious gospel of an Infinite Goodness that can, and will, redeem our race from sin.

He, and his good co-workers, ought to tell the waiting world these glad tidings in such manner that all the people will believe them. This they do not and cannot, to-day. Universalism has done much, and its central thought will quench the fires of hell, but not in our day. Spiritualism has done much, and will do more in the fullness of time. The statements of Universalists "such as and higher than" those of evangelical theology are blindly set aside by the old theologians. Is there not something akin to this in the setting aside, or failing to appreciate, the facts and laws of Spiritualism by some Universalists? This difference is gladly granted: The evangelical theologian holds it sin and danger to go forward, the Universalists of Mr. Crowe's school believe in religious prayer and spiritual growth. If blind to-day they are in a way for better vision to-morrow.

Dr. Crowe would "save Spiritualism from itself" by suggesting the "action of presence" theory instead of that of "control." Both are recognized and taught as true by thoughtful Spiritualists, and one does not contradict or displace the other. As the positive hypnotist, in the body, controls his passive subject to think his thoughts, speak his word, and see

as though with his eyes, so the strong spirit sometimes controls the passive "medium." When wisely used and wisely yielded to, this is of signal benefit and value, but when unwisely exercised or yielded to, or held as the only or highest method of spirit influence, it tends to self-deception, and to inane weakness. The "action of presence,"—the inspiring and uplifting power of a strong and true spirit, flooding with light the whole inner being and helping the normal and healthful exercise of our mental and spiritual faculties, is also a blessed reality, prayed for and experienced by some of the best mediums, and an unconscious part of the experience of many persons.

Commonplace, yet also thrilling and wonderful spirit-messages sometimes are. It needs no vast range of thought for a spirit to say: "I am glad to meet you," but that simple word, coming from "that bourne whence," as we are told; "no traveller returns," stirs the heart to its very depths. The opening words of any message, as of our daily talk with friends, must be simply of recognition and good-will; into what depths it may reach depends on what interchange and awakening of riper thought may follow. Meet a man for a half hour, and then part and take no pains to meet him again and the gain is not great usually; set times for future meetings and you may hold high converse together. The so-called investigations of Spiritualism by outsiders are often transient and fragmentary, and of course comparatively commonplace. Gold is not found scattered over the ground, but must be dug out of deep mines and smelted to be rid of the dross.

The beauty of the life beyond cannot be realized by us here, as it is revealed to the good and true, the saintly souls in higher spheres. Our poor eyes would be dazed, our souls would rend their mortal coverings, did those glories flash fully upon us. Neither can we comprehend the higher works which it is their joy to prosecute. To know that there is a future life, that we cannot die; to get gleams of its radiance, to hear voices from our translated friends, to feel "the touch of a vanished hand," is our privilege here; for the rest we can live truly and bide our time.

But enough of comment on an article which all should read. I close by suggesting that if its author waits for "Shakespeare to give us a nobler drama than Hamlet," he may have ample time to meet the great poet in his higher home and learn that he could use his time in a wiser way. Meanwhile simple facts proof-positive of the future life,—and ideas of its nearness and naturalness, "Such as and higher than" our scientists and philosophers have reached, will be sweeping around the world, as they are and have been, but with a deeper tidal wave.

A CRUCIAL EXPERIMENT.

By J. P. QUINCY.

CONTINUED.

The heavy curtains over the mirror looked still heavier, the time-stained oak of the Peckster desk took a more sombre hue, as Clara found herself the sole occupant of the dining room. In spite of philosophy, in spite of faith, yes, in spite of knowledge, death is always death. We may flatter ourselves that our convictions are formed from a point of view quite outside contemporary modes of thinking, we may amuse ourselves with the symbolism with which poetic fancy has draped the end of life; but when the pale presence is actually in the house, it is no other than Holbein's skeleton visitor, whose bony fingers are pressing the life from a human heart. Clara Hargrave felt that she had made no empty confession in acknowledging all a woman's weakness.

Suddenly there came a tapping at one of the windows; it was followed by a voice which said, "Please raise the sash, and let me speak to you."

The instinct was to retreat; but would she find any room in the house warmed and lighted save that dreadful chamber? After all, it might be something important. No robber would seek to enter a front window on Brandon Avenue, which was cheerful, prosperous, and safe, even on a stormy night. On the whole, would be best to lift the sash, as requested.

The face of a young man, which appeared just above the sill, looked longingly into the comfortable room. It was a pallid, eager face, framed in a comforter that muffled ears and throat.

"What's going on, inside here?" demanded this strange visitor. "I saw Dr. Bense and Professor Har-

grave enter the door not half an hour ago. Tell me what's up, and I'll give you a dollar. See, here are my credentials."

A long arm was thrust into the room, with a card in the fingers at the end of it. The inscription was large enough to be read at some distance.

MR. HARRISON BECKBY,
Reporter to the Morning Trumpet.

Clara's cheeks reddened with indignation at this intrusion upon the sanctities of a private household. She could not command the words to tell the fellow to be gone. She would blight him with a look.

Mr. Beckby perceived the blunder he had made. She was no servant to whom his money had been offered; probably some relative or trusted friend of the dying man. No menial's eyes could shoot such scorn at him.

"Please to excuse me, madam," he said, in a voice which had now some tone of refinement in it. "I owe you a humble apology for my hasty speech. These costly surroundings cushion you off from us humble bread-winners of the street, yet I think your humanity will pardon one who has been over-zealous in his calling. Nature's first command is to get a living,—at least when social arrangements, which are open to much question, have not already provided one."

"I accept your apology," said the lady, mollified, as women are apt to be, by the flattery of a deferential address.

"Then will you kindly tell me what the chances are that Mr. Peckster will die before morning, and whether anything is going on here in which the public would be interested?" inquired Mr. Harrison Beckby, pushing his business with commendable energy.

"Much," said Clara, with a shudder, in answer to the last part of the question, "yet nothing capable of record by your pencil. Of the probabilities of Mr. Peckster's condition I know nothing. You should be about better work than this eavesdropping."

"I know it," answered the reporter; "yet here I am, stunted like the great majority by the pressure of hard material necessities. I have some college learning, but found it utterly unexchangeable for food, clothing, and a small amount of comfort. For a sufficiency of the first I was forced to snatch such place as I could in the universal scramble; as for the comfort, just now I find very little of it upon this shaky trellis where I stand to reach the window. Under the circumstances, I thought a ring at the door would neither be in the best taste nor produce the best results. I saw a light in this room, and supposed it must have been given to the nurse; they often put them on the lower floor, for, being rather stout, they object to the stairs. Then I wanted to steal a march on the *Clarion's* man, who is in the rear of the house, waiting for the cook's candle. She promised to put it in the attic window as soon as he dies, but ten to one she doesn't remember it. We want the obituary for our morning issue; there's a column of it all in type, and we shall delay going to press till half past three on the chance of printing it. There you have the situation. Now, my dear madam, will you give a young man who has never injured you a lift in his profession? I know that Professor Hargrave and Dr. Bense are in this house; they brought with them a heavy case containing—something. What are they here for? It can't be an autopsy yet. The evening papers will of course have the full solution of the problem. Now it will be worth something to me if the *Morning Trumpet* can blow the froth off this news; that will create a demand for our one o'clock edition, which will contain the latest particulars. Excuse my abruptness; you can help me; what do you say?"

Clara's hand, which rested on the Peckster cabinet, clutched it convulsively at the demand which closed this extraordinary harangue. She must take time to collect her thoughts. There was indeed a secret,—she shuddered to think of her husband's concern in it,—and here was the press on them at full cry! Then that incomprehensible obituary,—what could be said of Ephraim Peckster, one of the rank and file of wealthy, well-dining personages? One more life cast on the hecatomb of human failures; how dress up its nakedness for the gaze of Monday morning readers? Yet there was good in the man who wished the world might gain new knowledge by his death. Let this be counted in his favor. Mr. Beckby should be dismissed in the briefest words.

"I am going to shut the window. Go away, sir; I shall tell you nothing."

The face in the comforter showed such misery at this announcement that it was not in woman's nature to withhold a ray of hope. There were other considerations. The suspicion of servants might be excited, and some distorted story might go into the papers. If the nature of the experiment came into possession of these reporters—and they really seemed

capable of getting at anything—Ernest should see them, and find out what they meant to print. It would be wise to modify Mr. Beckby's dismissal.

"I mean that there is nothing to tell you just now. When you see me raise the shade of that north window, come to the front door. Do not ring; I will open it."

With such promise as might be extracted from these words the reporter was forced to be content. As the sash was replaced, he scrambled to the ground, and renewed his weary watch upon the sidewalk.

Clara sank into a seat close by the Peckster desk, upon which her hand still rested. She wondered if there would be any other incident to break the anxious hours that might be before her. Anything would be welcome to divert her thoughts from that unwise yet absorbing investigation which her husband was conducting in the chamber above. Her fingers touched the worm-holes in the oak; it was stained with the varying colors of human experience, and she seemed to be floating backward among its shadowy associations.

Surely the desk upon which he writes belongs to the inner personality of a man by a stronger title than his other possessions. There are records with the pen which can be made only with our masks off. How many documents that registered human feeling at its fervid glow had in turn nestled in that cluster of little drawers: love-letters breathing deathless attachment, marriage certificates promising unalloyed felicity, wills gratifying or disappointing to expectant heirs, tresses of hair, mourning-lockets, the bells and coral of the baby,—all the variety of musty rubbish we preserve so carefully, and which our successors will destroy so lightly to make way for equally tender trash of their own. It is a common figure to say that our lives are continually shedding seeds destined to germinate in generations after we have ceased to be. And in the strange, eventful history written in these times of ours, we are told that certain sensitives, brought into contact with objects upon which these invisible seeds may be supposed to have lodged, reverse the experience of Rip Van Winkle, and awake in a world that has long gone by. Any one who has consulted the works of the late Professor Denton, or of the living Dr. Buchanan, knows much more about this wonderful phenomenon than the present writer can impart, and has reached such conclusion of its verity or emptiness as the books of these learned gentlemen are calculated to establish. Acceptance of the doctrines may shed a dim light upon certain puzzling occurrences. Why did Mill carry away the furniture of that little room in the *Hôtel de l'Europe*, in Avignon, where his wife died? A strange bee must have entered that severely logical bonnet, when good money was thrown away for such a fantasy. Can it be possible that there are certain persisting relations which the human soul establishes with surrounding objects, and which the philosopher's heart could feel, though his intellect could never explain? Then, there is that queer Lucretian theory of simulacra, coats of objects, which constantly emanate from surrounding things, and, striking the organs of sense, produce perceptions of what has been. It is strange that the brilliant skeptic, after delivering us from superstitions of gods and spirits, should dare to tax our credulity with these crusts and shells of dead egos which refuse to be put out of sight with the essential part of man. Can it be that the Latin poet knew of facts that would not fit into his systems and which could be disposed of only in this awkward fashion?

However these questions may be answered, there can be no doubt that to Clara Hargrave the wood of the Peckster desk seemed to throb with the pulses of past lives that had once beat upon it. Suddenly there rose before her an appearance as of Judge Peckster, the second in descent from the emigrant who brought this solid bit of furniture from his English home. Man and boy, he had written for half a century upon the ink-stained slab, which now gave up an image of the magistrate by no means identical with that which his pastor, the Rev. Joab Brynm, had portrayed in his funeral sermon. It was painful to perceive that this eloquent discourse—from which the historians have elaborated their interesting character of Judge Heckster—was as little representative of the man as the obituary in to-morrow's *Trumpet* was likely to be of his descendant. Those who know that there is such a thing as soul-perception know that it never stops at the outside. Shakespeare tells us with all his mighty emphasis that as soon as the dress of nerves and muscles is thrown away, we find ourselves compelled to give in evidence of the self that was once draped with appearances. So teaches Swedenborg and the lesser seers. Any mind capable of absorbing this truth to the saturation point may safely dismiss the Oriental symbolism which has hitherto done police duty for the world.

There was a *sang-froid* of narrow legality about this progenitor of the Pecksters which gave a chill to the room. It was clear that he would condemn a woman to the whipping-post, and the unregenerate to

something worse, with absolute complacency. He was persuaded that he was among the elect, though his windy religiosity made him no whit more salvable than the myriads of his kind who were to perish everlastingly.

It was a relief when this forbidding personage gave place to another figure which painted itself upon the airy canvas. As the magistrate faded from his seat at the desk, it was occupied by an image of his daughter, a slender, graceful girl of some twenty years. She held a goose-quill, which traversed the paper before her with passionate speed. The writing soon became as clear to the sensitive as the hand that was producing it. Yes, it was a diary; one of those sad recitals of woman's spiritual struggles which still exist in the attics of certain New England families. Judge Peckster, while personally holding his creed to a certain flexibility, never doubted that it was an heirloom which he was bound to pass on to his descendants without break or flaw. He would come out of the daily sunshine of his reputable vocation, and devote his evenings to the instruction of the female members of the household. The judge had neither the skill to do up his own ruffles nor the imagination to depict his theological tenets when carried to their legitimate conclusion; both came within the feminine department. Thus the passing Sunday mood of the man became the settled temper of the week-day life of women condemned to the monotony of a single series of ideas. Clara shuddered as she saw that this unhappy maiden was writing down her fears that she had committed the unpardonable sin, and that a *des ire* more terrible than anything David or the sibyls had presumed to prophesy was hanging over her. The day was the one cheerful festival of the Puritan year; uncles and cousins, with after-dinner pipe and punch, would dare to take the edge off the curse which weighed upon created things. She trembled for them and for herself.

"Another Thanksgiving Day," wrote the poor girl, "and behold I sink ever deeper in the waters of affliction. I cannot sufficiently hate my sins. 'In a day and an hour when ye think not!'—so saith the Inspired Penman. What if this day of graceless rejoicing be the day chosen by the King for reckoning with servants lost in arrears to him! Truly wrath hath gone out against us, and the everlasting payment which our transgressions have merited shall presently begin. Last eve, about milking-time, I met Witch Tilton, who with her blood hath signed herself forever to the prince of cozenings and lies. Yet, wherein is my case better than hers? The pages of this book show that for these two years past I have been manifestly out of the conditions of grace. My religion hath consisted of forms and outsidings, and it was not in this heart of mine, desperately wicked through Adam's fall, to make it otherwise."

And now by a strong effort of the will Clara Hargrave succeeded in banishing this wretched phantom. "One may believe in a spiritual world at too great cost," she murmured. "Better accept the negations of Dr. Bense than an alternative beset with such miserable entanglements. Even the *bourgeois* heaven of the trance-medium, with its gingerbread palaces, picture-books, and sugar-plums, is a wholesome substitute for this gloomy cavern of despair."

Suddenly a young man appeared in the room. She knew him for Harry Peckster, only son of the house, killed in that fearful collision upon the railroad, which for a week made the little shanty-settlement of West Babel more famous than London or Rome. It was difficult to separate the idea of life from a counterfeit so admirable. The ethereal visitants conjured from the desk wore the outlines of humanity, but this later presence seemed filled with its flesh and blood. There was a sad, anxious expression in the eyes, which appeared to borrow light as they met those of the perceptive. Clearly it was not quite well with this young fellow, who had been wrenched from the scene where he was delighting his heart with all the indulgences the family wealth could purchase. "He had everything to live for!" was the honest remark when the news came, for men forgot their cant in the sudden shock. Everything? Of course: club and dinner luxury in perfection, pocketfuls of unearned money to buy the services of men and the smiles of women; no call for feats of bodily or mental prowess to win for Harry Peckster the cringing deference of the world. In a moment this "everything" had vanished, and there came about him the silent shadow-land where he now dwelt. Clara tried to comfort this stripped and needy soul, who must painfully unlearn all that earth-life had taught. There was yet an outreaching future, and hope in it for such as he. At length the eyes into which the sensitive looked grew more and more dreamy, the mobile features became fixed. A gossamer veil seemed to be let down between the living and the dead; it thickened, until the figure was concealed; then it floated up, and dispersed as light mist. Clara Hargrave was alone in the room.

[TO BE CONTINUED.]

SPIRITUALISM VS. MATERIALISM.

BY JUDGE JAMES B. BELFORD.

It is asserted by the materialist that the visible universe furnishes no proof whatever of an immortal life; that an existence beyond this world is outside the realm of human experience, and for that reason it is inconceivable and can have no standing either in fact or philosophy; that man is a mere material machine, connected with the past and operating in the present, and that when derangement takes place in this material machine dissolution follows, and at that point all knowledge, scientific or otherwise, reaches its limit; that imagination itself, in its wildest flights, cannot reach a point beyond that attained by human experience, and that all its pictures are mere kaleidoscopic changes of conditions experienced by the mind in the process of its development. The chemist will readily admit that when caloric, which gives to steam its enormous power, has left the steam as powerless water it does not cease to exist. All realize that the ether which we breathe, although invisible, is charged with life; that water and light are pregnant with it; and yet it is asserted that that life which animates brain and nerve and bone, and which thrills with force and intelligence, ceases to have consciousness the moment it leaves the body. There is one thing, however, that the materialist admits, namely, that while mental phenomena have gone on with the development of organic life, yet it has been impossible to explain mental phenomena as in any sense the product of material phenomena. Since science has accepted the undulating theory of light, it has been found that there are refinements in matter heretofore hardly suspected. To have a wave of light there must be a substance out of which to form the wave, and as a ray of light travels at the rate of 188,000 miles a second, the substance through which it travels must differ from the sensible forms of matter with which, in ordinary discussion we are accustomed to speak. But this ethereal substance, we are told, is elastic to an almost inconceivable degree, "and so sensitive that a disturbance in any part of it causes a tremor which is felt on the surface of countless worlds." The knowledge of this form of refined matter, which is of comparatively recent acquisition, has enlarged the field of human experience, and has furnished one stone at least for the foundation of a belief in continuous existence. But there are other things calculated to add disquiet to a purely material theory of the universe, and that is the vast wastage of nature if life is confined alone to this earth. Of the immense volume of radiance emitted by the sun, Professor Tyndall states that we receive less than a two-billionth part, the rest flying through deserted space. But light cannot move in the absence of a substance to act as its chariot, and hence the vast interstellar spaces; which we see are filled with a sensitive and subtle substance, the measure of whose capabilities it is impossible to fix. Now, this condition of things has led to a suggestion at least that modern science has condescended to notice, namely, that there may be independent worlds, some possibly existing in different parts of space, but others pervading each other, unseen and unknown in the same space, and what would appear to us to be wastage on the part of nature is but a needed supply to other worlds, important as our own.

Exact as may be the methods used by science in search of new discoveries, it nevertheless exposes itself to the charge of arrogant presumption when, having reached but the A B C of investigation, it announces a problem as solved, when the solution may depend on the comprehension of conditions and relations none of which it has yet fully mastered. It is hard for one to believe that the universe in which we live and of which we make a part knows nothing of us and cares nothing for us. That whether we are virtuous or vicious, prudent or foolish, good or bad, is nothing to it; that all the distinctions that exist are made by man and concern him alone; that all sense of duty and feeling of responsibility are simply evolutions from man himself, and effect nobody but himself; that religions and creeds are mere contrivances whereby the crafty overreach the simple, and the oppressors make the burdens palatable and endurable to the oppressed; and that man, when he quits this life, is like the tenant whose lease has expired, taking nothing with him, however much he may have expended to improve the condition of things. This is certainly a hard and inconscionable doctrine, and even if religion should be false, we would still owe it an immeasurable debt for the delightful illusions and promises it affords. It is a Barmecide feast indeed

that materialism proposes. The introduction of Christianity gave rise, among other things, to some new thoughts whose force and meaning have not as yet been fully ascertained, and among them what is the true character of that which we denominate the material world. Is the thing called matter something real, or only a seeming? Has it a being or does it exist only in the mind itself? At a time when the immediate disciples of the apostles were engaged in the spread of the new kingdom there existed a body of pious men known as Gnostics who claimed to have a full knowledge of the relation of the spiritual world to the material so far as the subtlest finite but philosophic minds could comprehend it; that this knowledge was imparted by Jesus privately to his immediate friends and after the resurrection it was given in full to James and John and Peter and by them imparted to the other apostles and by the latter given to the seventy. This knowledge was of so peculiar a character that those to whom it was committed withheld its commission from writing and trusted its circulation entirely to oral teaching. The reason assigned for this course was that the apostles in the main were not gifted writers and beside this knowledge was not of a character to be fully comprehended by the general mass of the people. Or, as Origen remarks: "Jesus has said that he spoke the word of God (that is the true gnosis) to his disciples in private and above all in their retreats, but what these statements were to which he gave utterance has not been recorded; for it did not appear to them possible to put his statements in writing with sufficient clearness to meet the comprehension of the many." Speaking of Origen, Professor Stowe, in his "History of the Books of the Bible," says that "he was one of the most learned, indefatigable, sincere and honest men that ever lived." (p. 531). And Clement, Bishop of Alexandria, who educated Origen and who claims to have talked with some of the immediate disciples of the apostles, says: "Some matters of belief I designedly pass by, making selection with understanding, fearing to put them in writing, which matters I am cautious about stating orally; not of course that I grudge aught, for that would not be right, but fearing indeed for those whom by chance they might reach, lest somehow or other they might stumble over them, and we might be found, as the proverb mongers put it, 'Aiming a knife at a child.'" And again Origen says: "In Christianity it is possible that there be certain matters (of belief) outside the popular creeds not intended for the many." First, then, was Origen in the secret as to what Jesus privately taught his disciples, and second, what did his private teaching relate to? Geseler, in his church history, volume I, p. 133, says: "Moreover, all the Gnostics appealed particularly to a secret doctrine handed down to them from the apostles. The principles of the Gnostic morality, freedom from the fetters of the Demiurgus and of matter, led to rigid abstinence and a contemplative life"; and in alluding to the Alexandrian Gnostics, on page 212, this same author says, "Like them, too, they believed that their gnosis had been handed down as a mysterious doctrine and that it should be communicated only to the initiated. Hence, Origen writes about such doctrines with visible hesitation and warns in particular against bringing them before the people."

To the scholar only are these fountains of light and knowledge which fed the learned in the first and second centuries open, and when the world at large, with all the advantages it now possesses shall be placed in full possession of the secret doctrines which Jesus gave to His disciples and which were preserved by oral tradition, it will be found that Christianity has nothing to fear from an agnosticism, which brings infamy into the world without a blessing, and sends old age out of it without a hope. Jesus knew what this material world was, and when he prepared himself for his temptation, his agony, and his death, he retired into the wilderness, where he was wont to go when wearied and sorrowful, "to inhale a holier spirit amidst its solitary scenes, and to approach to a nearer communion with his Father, amidst the sublimest of his works." The heathen world into which Christianity made its entrance knew nothing about God and cared but little for nature. Its beautiful scenes, its occult powers, its exhilarating charms hardly attracted their attention. Outside of the sweet souled Virgil not a score of lines can be found in the writings of the Roman poets touching the beauties of creation. No picture of a sunset scene on the Egean sea; no picture of a sunrise from the top of the Parthenon has come down from any Greek poet. All they cared for nature was about the food it produced. It is otherwise now. For the modern mind old nature now has ever renewing charms; her fields and flowers, and mountains and groves, her tranquil lakes and her swelling rivers, are all vocal with a newer and higher meaning. Each morning she lets out a new secret, and each evening unfolds an additional glory. Up to this time she has but taught us her alphabet; after a while she will teach her children how to make out of this alphabet the words—God and immortality. Why shrink from her mysteries

there is nothing in them but good, and they all point with unerring finger to that

One divine far off event

To which the whole creation moves.

How charmingly does Chateaubriand in his "Genius of Christianity" begin his chapter on the mysteries of faith. "There is nothing beautiful, sweet or grand in life but in its mysteries. The sentiments which agitate us most strongly are enveloped in obscurity; modesty, virtuous love, sincere friendship have all their secrets, with which the world must not be made acquainted. Hearts which love understand each other by a word; half of each is at all times open to the other. Innocence itself is but holy ignorance, and the most ineffable of mysteries. Infancy is only happy because it as yet knows nothing; age miserable because it has nothing more to learn. Happily for it, when the mysteries of life are ending, those of immortality commence."—*Rocky Mountain News.*

A LANGUAGE FOR DOGS.

It must also be borne in mind that dogs are and always have been bred for special purposes, such as pointing, retrieving, running, watching, and biting, but not for general intelligence. Mr. Galton, who calls attention to this fact, suggests that it would be interesting as a psychological experiment to mate the cleverest dogs generation after generation, breeding and educating them solely for intellectual power and disregarding every other consideration.

In order to carry out this plan to perfection and to realize all the possibilities involved in such a comprehensive scheme, it would be necessary to devise some system of signs by which dogs would be able to communicate their ideas more fully and more clearly than they can do at present, both to each other and to man. That the invention of such a language is not impossible is evident from what has been already achieved in the training of dogs for exhibition, as well as from the extent to which they have learned to understand human speech by mere association with man. Prof. A. Graham Bell believes that they may be taught to pronounce words, and is now making scientific experiments in this direction. The same opinion was expressed two centuries ago by no less an authority than Leibnitz, who adduces some startling facts in support of it. The value of such a language as a means of enlarging the animal's sphere of thought and power of conception, and of giving a higher development to its intellectual faculties, is incalculable.—*Prof. E. P. Evans, in The Popular Science Monthly.*

AN ECHO FROM THE PAST.

The following letter reproduced from a paper published in January, 1859—was contributed to that paper over the name Epicurus by B. F. Underwood who was then only nineteen years old:

SPIRITUALISM.

TO THE EDITOR OF THE NARRAGANSETT WEEKLY:

Some are disposed to treat the opinions of believers in the "Harmonial Philosophy" with ridicule and contempt. Such ought not to be the case. Though it is true that among Spiritualists is a class possessing more than an ordinary amount of credulity, in whom marvelousness is largely developed, and who are, consequently, ever ready to swallow any story, however absurd or incredible it may be, still it must be admitted that Spiritualism numbers among its advocates and believers thousands who are of a different character; who are sedate and reflective persons, naturally inclined to skepticism rather than to over-much faith, many of them having been prior to their conversion to the new doctrine, either avowed unbelievers in the reality of man's conscious existence beyond the grave, or persons dissatisfied with the evidences of immortality hitherto supplied by the deductions of human reason.

The simple fact, that connected with Spiritualism are varied and mysterious phenomena, physical and mental, constantly occurring under circumstances and in the presence of persons where fraud or deception is out of the question—phenomena not referable to any known mundane agencies, and apparently in contradiction of some established laws—phenomena which thus far have proved an overmatch for the profound erudition and consummate knowledge of some of the most expert thinkers of Europe and America in their attempts to account for and explain the "main features," this simple fact bespeaks for the subject an importance which not only entitles it to respectful treatment, but renders it worthy of the attention and investigation of every truth-loving person, without stopping to calculate ulterior consequences.

It may be that enwrapped beneath the folds of its dark shroud there is something which, when disclosed and analyzed will be found a new and valu-

able acquisition to human knowledge, or something which may lead to new discoveries in the laws of mind and animal life, proving of incalculable value to the race. If this be true he who shall evolve the law and reveal the science of these wonderful phenomena will certainly gain laurels and immortalize his name.

If Spiritualism, as its advocates maintain, demonstrates that man survives the wreck of physical dissolution, that death is only an outward change, or casting off of mortal garments by which the conscious principle is disencumbered from flesh and blood and enabled to assume its immortal spiritual existence; if these claims be true, then, in point of interest, other subjects of the greatest magnitude, by the side of the one under consideration, sink into comparative insignificance; for of what consequence are the matters of a few fleeting years compared with those of an eternity—a duration of time which billions of centuries multiplied by their own number, give only a faint conception of even the beginning, stretching beyond all capacity of thought in the idea of its continuance and defying all powers of computation in the conception of its termination.

In whatever light we view the subject it cannot fail to interest the reflective mind. But whether we deem it of sufficient importance to examine it or not, let us be charitable to those who differ from us, remembering that they differ from us no more than we do from them.

Jan. 13, 1859,

EPICURUS.

A TEXAS MISS PUZZLES THE DOCTORS.

According to statements sent as special despatches to the papers Fannie Bremer, a young lady about eighteen years of age, and well known in the vicinity of Caldwell, Texas, has created the greatest sensation. The first indication of prescience noticed in Miss Bremer was her ability to tell the time of day without looking at a clock or watch. In this she never fails, and she has been tested in a hundred different ways by men of established reputation.

A few days ago she said: "George White will be home next Tuesday at ten o'clock and twenty minutes." Now George White had been gone from home two years. No word had ever been heard from him, and his people mourned him for dead. No one believed that he would turn up in accordance with the prophecy of the strange girl, but he did. He had come from California. He had never seen Miss Bremer in his life. It is utterly impossible that there could have been any communication between the prophetess and the prodigal. He came on the very day and at the very hour she said he would come.

A few hours before he came she described the color of his clothing, and she hit it exactly. These people are all reliable, and it is in a part of Texas where all have had the advantage of a liberal education. One of the strangest features of this wonderful psychological phenomenon is that the young lady improvises the most beautiful music that mortal ear ever listened to. E. L. Jackson, well known as one of the finest musicians in the state, went to see her.

He said to a reporter: "I am simply dumfounded. They say she never took a music lesson in her life. Well, when I first came here she looked like a corpse. I would have sworn she was dead. In a few minutes she arose from her bed, and going to the organ improvised the most beautiful music I ever listened to. All of it was in perfect accord with the rules of harmony. It would take years for a good teacher to make such an accomplished musician out of the most apt and brilliant young lady."

Everything connected with the young lady has been investigated, and it is certain that she knew little or nothing of music before a recent spell of sickness. Hundreds of people are going to see her every day, and she astonishes everybody. A few days ago a lady, whom it is certain she never saw before, stepped into her room. She instantly called the lady's name, and told her where she lived; told her when she left home, and accurately described an incident that occurred on the road. The physicians say she is not sick, and when she is in what the people call a trance that there is no evidence of life in her body. "We would pronounce her dead," is their verdict.

Yesterday she opened her eyes and said: "There is a man in the room from California; he has come here to settle up an estate; let him come and shake hands with me; his affairs will turn out as he wished." It was all true, and by no possibility could she have known anything about that Californian.

She certainly looks as if she was dead. She said she was in heaven, and she will turn to some of the people about her and say: "I have just seen your father," and then she will go on and deliver a message from those that have gone to the shoreless sea of the unknown that amazes the listeners. People say, "It is impossible—she could not have known my

father, or mother, or brother, back in Virginia or Kentucky." There is only one solution. She communes with the spirits of the dead. She repeats beautiful poetry, which rolls off her tongue as if it were something she had memorized.

In the vicinity of Caldwell people talk of nothing else but the strange girl. She has had only the benefit of a country school education, and yet she is a living encyclopedia. The strangest thing I noticed was her definition of words. Almost instantly she defines every word given her. For a moment she looked puzzled over "integral" and "differential calculus," but she went ahead, and you would have thought that you were listening to some professor of mathematics. She is the daughter of a widow lady who lives on a farm on the old San Antonio road, about nine miles west of Caldwell.

They have lived there for years, and the people have known the family and this girl ever since she was a child. She often says Miss A. or Mr. B. will be here to-day, and it always turns out as she predicted. It is horrible to look at her when she is lying in what people call a trance. There is not a sign of life. Her eyes are wide open, and her features are the features of the dead. There is no feigning death; she is certainly dead. Instantly she springs up and begins to improvise on the organ or prophesy. More than a thousand people surround the house to-day, and to every one who gets access to her she tells something that astounds them.

PREMONITIONS OF APPROACHING DEATH.

The first symptom of approaching death with some is the strong presentiment that they are about to die. Mozart wrote his requiem under the conviction that the monument he was raising to his genius would be the power of association prove a universal monument to his remains. When life was fleeting fast he called for the score, and, musing over it, said, "Did I not tell you truly that it was for myself I composed this death chant?" The case of Wolsey was singular. The morning before he died he asked Cavendish the hour, and was answered "Past eight." "Eight of the clock!" replied Wolsey, "that cannot be; eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock you shall lose your master." The day he miscalculated, the hour came true. On the following morning as the clock struck eight his troubled spirit passed from this life. A great artist, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event. His friends inquired the nature of his next design, and Hogarth replied, "The end of all things." "In that case," rejoined one, "there will be an end to the painter." What was uttered in jest was answered in earnest, with a solemn look and a heavy sigh: "There will," he said, "and the sooner my work is done the better." He commenced next day, labored upon it with unremitting diligence, and when he had given it the last touch, seized his palette, broke it in pieces, and said, "I have finished." The print was published in March, under the title of "Finis," and in October the curious eyes which saw the manners in the face were closed in the dust. Ozanam, the mathematician, while in apparent health, rejected pupils from the feeling that he was on the eve of resting from his labors, and expired soon after. Fletcher, the divine, had a dream which shadowed out his impending dissolution; believing it to be the merciful warning of heaven, he sent for a sculptor and ordered his tomb. "Begin your work forthwith," he said at parting, "there is no time to lose;" and unless the artist had obeyed the admonition, death would have proved the quicker workman of the two. Whence come these premonitions? Are they not some proof that the angel friends are our constant guardians, and mercifully prepare the way for our transition to the bright spheres beyond?

The recent action of the Chicago Presbytery in importuning the general assembly for a new creed is considered by the *Congregationalist* surprising. Of the 120 presbyteries which have taken action on the revision, twenty-six have declared their preference for a new creed. This shows, says the *Congregationalist*, decided changes of opinion within a year. If this movement should finally prevail, the Westminster confession will be allowed to stand as it is, showing what the church has believed. That is its proper place and value. It has become plainly evident that the acceptance of all its statements can no longer be made a test of orthodoxy or of good standing in the ministry of the Presbyterian church.

A CANADIAN electrician states that electricity causes the tides, and demonstrates it by electrifying a rubber comb by rubbing it through the hair, and then drawing it over the top of a glass filled with water, the result being that a tidal wave follows the comb.



WOMAN.

A queen in her beautiful garments,
She stands on the ramparts to-day
To herald the dawn, and the ceremonies
Of her past are folded away.

She stands with the prophets and sages;
She speaks, and her tongue is a flame,
Leaping forth from fires which for ages
Have smoldered in silence and shame.

Her feet have come up from the valleys;
They are climbing the mountains of light;
At her call the world rouses and rallies,
Bearing arms in the battle of right.

She treads on the serpent, that struggles
And grinds out its life 'neath her heel:
She grapples with sorrows that wrong her,
Converting her woe into weal;

Made strong through her slaughtered affec-
tions,
She comes with her sons by her side.
An angel of power and protection,
Their beacon light, leader and guide.

No longer a timorous being,
To cringe and cry 'neath the rod,
But quick to divine, and farseeing,
She hastens the purpose of God.

—ROSA HARTWICK THORPE, in LADIES' JOURNAL.

Suffrage is growing popular in Australia. As in England, the premier is in favor of the change in the law. But the Hon. David Monro has been enabled to do more than Lord Salisbury has yet seen his way to accomplish—he has promised to bring in a bill giving some measure of effect to the principle. The bill now before the legislature is that all women possessing the municipal franchise should have the parliamentary vote. This proposal, we learn, has the support of a considerable proportion of the press. Among the Australasian colonies South Australia will in all probability lead the van in carrying the parliamentary enfranchisement of women into law. Yet, be it noted, aristocratic Queensland has formed a woman's suffrage league; Tasmania will not be likely long to hold aloof, and when Western Australia has fully settled into the working of its newly obtained responsible government, it will no doubt receive the woman's suffrage wave. Progress all along the line seems, at no distant period, inevitable. The forces which have hitherto given strength to the movement are of a permanent nature. In the public schools all over the country, which are of a very high character, the girls enjoy the same advantages as the boys. There is, in fact, what seems to us in England a wonderful intermixture of the sexes, and the result is that the rising womanhood of Australia is remarkably well educated, and that the maidens read the newspapers with no less avidity than do the youths. Then in all the universities, except Melbourne, women and men are absolutely equal. At the present time there are 160 women graduates at the University of New Zealand, seventy or eighty in Sydney, as many in Melbourne, and thirty in Adelaide. Indeed, the assertion has been hazarded that they are outnumbering the men. In this connection it is curious to note that in no country in the world is the percentage of unmarried women smaller than in Australia. The mode of propaganda across the seas naturally differs somewhat from that with which we are here familiar. For instance, a memorandum was sent to the most important religious body in South Australia—the Wesleyan—and a resolution, that in the opinion of the conference women were entitled to the vote with men, was carried not only by the Wesleyans, but by the Baptists, Congregationalists, Bible Christians, and it need scarcely be added, the Society of Friends. The Church of England has not been approached, but there seems a likelihood of sympathy in that direction; for the Episcopalian authorities in Australia have just passed a resolution that women communicants should have the same power of election in the synod as men.

The San Francisco papers are warm in their praise of Miss Alice Rideout, the young lady who won the first prize for sculpture for the woman's building. She is twenty years of age, and has derived all her artistic training in San Francisco. She is the daughter of a sea captain, and attracted some attention by her drawing

when a high school pupil. Her introduction into sculpture was accidental and somewhat novel. The *Chronicle* gives the following account of it: She was out walking with her large mastiff one morning, and, happening to pass the half-open door of Rupert Schmid's studio, the dog bounded in and upset a recently finished model. Miss Rideout hastened after the animal to apologize, but finding no one in the studio, commenced to remodel the arm of the figure, which had been broken off. While thus engaged Mr. Schmid quietly entered and watched the amateur at work. He soon recognized the unusual ability of the fair amateur, but did not make his presence known until she stepped back to survey the work of repair. It required little persuasion to induce her to learn modeling and she has fulfilled all the sculptor's expectations. Her head of Sitting Bull, during the Sioux war, and her bust of Benjamin Harrison, exhibited when the President visited this coast, attracted much attention. Since then she has labored continuously and well. She commenced work on the World's Fair models about three months ago, and she declares that her most difficult task was the choice of subjects. She has, however, covered woman's work very fully in them, and could not have chosen anything more appropriate for a woman's exhibition building. When the clay models were completed the wings of the central figures, in two groups, were broken in casting, and there was no time to remodel them properly. This caused her much distress, and she mentioned the matter in her address to Mrs. Potter Palmer. After the models were shipped they went astray on the railroad, and again Miss Rideout spent many anxious hours. The figures turned up somewhere in Northern California, and, when finally landed in Chicago two of the three groups were broken. The third model, a grouping of figures on a triangular-shaped panel, was luckily intact. This and the fragments, the genius displayed in the composition of the groups, and the photographs of the figures as they stood prior to casting must have evidently gained the decision for Miss Rideout. Her plans are a little uncertain for the present. She would prefer to make the full-sized models in San Francisco where she could have the benefit of Rupert Schmid's help and advice, but as she has not yet heard from Mrs. Palmer it is impossible to say what will be done.

Either through the ballot or some other educational agency, the negroes of the South are receiving ideas on woman's spheres. When Miss Lama Towne, who had spent years teaching negroes, was appointed a member of an educational board, the colored man who occupied the president's position exclaimed: "A woman on de board? No, I don't sit on dis board with no woman!" Being shown by her the way to do it, he inducted her into office and said: "Now I've sworn you in, I've gwine to swear myself out." If the entrance of the right woman into office would only have the general effect of ejecting the wrong man, what an argument for equal suffrage that would be! A more encouraging sign of the awakening interest of the colored men of the South in the advancement of women is given in this recent editorial note in the Atlanta (Ga.) *Times*, a paper representing the colored people: This week application for a "Woman's Column" is made to the *Times*. We regard it a move in the right direction, and we hope to have the matter arranged soon. Meanwhile let no lady wait for such a column, but let all send in their communications unhesitatingly.

In Russia it is a common mode of expression to say "as happy as a priest's wife." The reason she is so happy is because her husband's position depends upon her. If she dies he is deposed, and his property is taken away from him and distributed, half to his children and half to the government. The dreadful contingency makes the Russian priest careful to get a healthy wife, if he can, and makes him take extraordinarily good care of her after he has secured her.

A very suggestive event is recorded in *Kate Field's Washington* under the heading "A Model Husband." It appears that about a year since a Memphis paper offered a prize for the best essay on that theme. The essay receiving the prize was published and copied in a Minneapolis paper. A young gentleman belonging to that city read and approved, and so it seems did others. He was just starting East, and every time he picked up a new paper that article confronted him. Every one who

reads many papers has experiences of being haunted in this way, but the results are not always so important. He became convinced he was that "model husband" wandering wifeless through the world. Did he not belong to the writer of that essay by right of discovery? With the courage of his convictions he endeavored, and with the assistance of good credentials succeeded, in opening a correspondence. Then instead of fleeing toward the Arctic regions, driven by fear of capture by a blue stocking, as his remote ancestors would undoubtedly have done, he marched due South where the girl belonged and surrendered.

"Now they're dounce and cantie baith."
May the young lady never have reason to regret her indulgence in literary pursuits.



LINCOLN'S RELATION TO SPIRITUALISM.

TO THE EDITOR: I have a word to say in relation to "Was Lincoln a Spiritualist?" that may lead to some further evidence, and more light on the subject.

About four years previous to 1869, I was intimately acquainted with Sylvester W. Richmond. He then, or about that year, removed from Darlington, Wisconsin, where we both then resided, to Wichita, Sedgwick county, Kansas, where he now resides. He was then a Spiritualist, and had been acquainted with many of that way of thinking, and among the rest with Thomas Richmond, who claimed to be a medium, to have been in Washington during, or a portion of the time, of the continuance of the civil war; that circles were held at the White House at which he was present; that Lincoln sat with others in the circle; that he seemed interested, and professed a belief in spirit communion; that he was urged through mediums to issue the "Emancipation Proclamation," and finally did issue said proclamation; that his judgment sanctioned the measure we have no reason to doubt, and if the word of S. W. Richmond can be taken it seems there is a link in the chain of evidence of some value. Of his truthfulness, I never had a suspicion, and I often knew him in situations where a sense and determination to do right governed his conduct.

Perhaps this is not worth the paper it is written on, but as it is evidence to me that Lincoln did sit in circles held in the White House, and did believe in spirit communion, I have thought it worth while to so far intrude on you, and to occupy a portion of your time, thinking you may use it, perhaps, as a guide or assistant to the discovery of further evidence in the case.

Fraternally,
S. F. DEANE, M. D.
CARLETON, THAYER CO., NEB.

WORDS OF WARNING.

TO THE EDITOR: It is extremely gratifying to note the names identified, with the rapidly growing movement for psychical research, including all the phenomena of modern Spiritualism. Among many others, the names of Gladstone and of Wallace, in England, and of Savage, Heber Newton, James, Langham and Coues in our own country amply guarantee honesty of purpose, accuracy of observation, thorough investigation along strictly scientific lines, and transparently clear exposition of results obtained. That the grand results will fully justify the central claim of Spiritualism, there is every reason for believing, and no room for doubting, among all experienced and level-headed Spiritualists. Spiritualism, *per se*, moves steadily forward to victory. As an organized movement, it seems rapidly marching to disaster and ruin. As a movement, if the so-called movement merits the dignity of the name, its vital need to-day, is, salvation from itself. Among other valuable results to be confidently expected from the great and beneficent work of psychical research let us fervently hope this great salvation will be numbered. Let me not for one moment be understood as saying aught against those Spiritual societies—shining exceptions—who have unfurled the banner of pure morality and scientific demands, for they are eminently worthy of commendation, encouragement and suc-

cess. They are indeed voices lifted for the eternal right.

W. E. BOWEN,
Brooklyn, N. Y., Dec. 30.

SPONTANEOUS COMMENDATION.

THE JOURNAL has little room for the highly appreciative commendations it daily receives; neither has the editor any desire to exploit his own work. Occasionally, however, it is well enough to let it be known how THE JOURNAL impresses people. The following spontaneous tribute from the *Northern Nebraska Journal*, published at the thriving city of Ponca, Neb., is a fair example of our treatment by the press:

THE RELIGIO-PHILOSOPHICAL JOURNAL, published in Chicago, is as straight forward and honorable a newspaper as is to be found in the world. Its honesty is undeniable, and on matters of science its belief is sustained by such men as Professors and Wallace, Crookes, of England; Dr. Elliott Coues of the Smithsonian Institute, Washington; Rev. Savage, of Boston, the leading Unitarian minister in the United States; Dr. Thomas of Chicago; and a large number of others of the prominent men in the literary, scientific and religious departments. THE RELIGIO-PHILOSOPHICAL JOURNAL is a believer in Spiritualism, and in advocating its truth, it is conservative and honest, and will not admit to its columns anything which has not been proved to be true by the severest tests. It is indeed an admirable paper, and one which commends itself to every thinking man. Whether Spiritualism is true or not, it must be admitted that a large number of the most scientific men in England and America, have been believers in it, after the most searching investigation. To those who wish to inquire into such matters, we take the opportunity of commending THE RELIGIO-PHILOSOPHICAL JOURNAL, which is without question the most reliable paper of the kind in the United States.

ADVISORY AND COMMENDATORY.

Mr. T. H. Burgoyne, of Cummings, Cal., author of "Light of Egypt," and teacher, is now conducting a large class of leading people in various sections of the country in the study of his exposition of "Celestial Dynamics." The lessons are written out and the mail is used as the means of communication between teacher and pupils. On the last page of lesson vii. of this course Mr. Burgoyne has voluntarily placed the following special note:

The publishers of THE RELIGIO-PHILOSOPHICAL JOURNAL has kindly offered to send each of my students sample copies of his paper. Your address has been sent in consequence of this liberal offer, read the paper well, study its tone in an impartial, candid spirit, and, if it is what you need, send in your subscription, if not for a year, at least for three months. Personally, I consider THE RELIGIO-PHILOSOPHICAL JOURNAL the finest paper devoted to psychical matters that has yet appeared in print in any country.

THE JOURNAL gratefully acknowledges the receipt of fine cabinet photographs of its friends, Dr. and Mrs. E. A. Smith, of Brandon, Vt. As President of Queen City Park Camp at Burlington, Dr. Smith has acquired a national reputation among Spiritualists; and Mrs. Smith is still more widely known as one of the ablest speakers on the Spiritualist rostrum, though of late confining her public work to a few lectures each year at some of the principal camps.

THE lesson of the opening year teaches unity, charity, patience, hopefulness, courage, and an untiring service. In the exercise of these we but supplement the spirit manifested by the angel world. We should be calm and even-tempered in the midst of the turbulence and strife which now continue to give promise of characterizing the whole creedal, social, and civil world. These tempests and upheavals must need be if shackles are to be broken and tyrants—whether in ecclesiastical frocks or wearing crowns or covered with military ensigns—are to be dethroned, and man to man exalted.—*The Better Way*.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Hidden City. By Walter H. McDougall. Illustrated by the author. New York: Cassell Publishing House. pp. 321. Paper, price, 50 cents.

A young man skilled in medicine and all the sciences accompanies an aeronaut in a balloon from California, intending to cross the United States. Somewhere near Arizona he falls out with the instruments carried along, but is not seriously hurt. He finds himself on the top of high cliffs and far below sees a strange city encompassed with nearly inaccessible mountainous rocks. Descending, he finds the people who live there isolated from the rest of the world, a remnant of a forgotten race and ignorant of all the arts and sciences of the nineteenth century. They have a religion and priesthood of their own, with legends of a god who was to appear among them one day as the hero of the book appears, and he is taken for a divine personage. This he understands and makes his scientific knowledge of use to help this impression. He is finally rescued by means of a message sent to friends by a carrier-pigeon, but not until he has many surprising adventures and a love-affair with one of the charming natives, which culminates in marriage. The story is well told, with a naturalness rare in such tales, while the author shows a real acquaintance with science and history. The eight full-page illustrations are decidedly unique in design and give an added interest to the story.

United States Money. By Reginald P. B. Johnson. New York: Twentieth Century Publishing Company. Price, 5cts.

The author's object in this pamphlet is to give a simple presentation of the question at present so much discussed, namely, the free and unlimited coinage of silver, the introduction of which, he believes, would bring us to a silver standard, reduce the value of the present dollar at least twenty per cent, thereby violating every contract by which the payment of dollars is stipulated for, and be disadvantageous to the entire nation.

The Bible's Own Account of Itself. By Edward Maitland. London: W. Stewart & Co., 41 Farringdon St., E. C.

The dozen chapters composing this work were written for the *Agnostic Journal* by request of the editor for an exposition of the mysticism of the West in distinction from that of the East as propounded by the Theosophical Society. The esoteric meaning of the Bible is the subject of the essay which is ingenious in thought and well written.

Proof That Shakespeare Could Not Write. The Sonnet Written by Francis Bacon to the Earl of Essex and his Bride. A. D., 1590. By Wm. Henry Burr. Brentano Brothers, Washington, New York and Chicago. pp. 48. Price, 25 cents.

Mr. Burr thinks that Shakespeare was a nobody and that the plays credited to him were written by Bacon. "Bacon required a mask and he found it in the illiterate play-actor Shakespeare." In this pamphlet Mr. Burr gives his reasons for this belief.

MAGAZINES.

The *Forum* for January has a fine array of articles on living topics, treated by able writers: "The Australian System of Voting and its Results so Far as Tried in this Country"; "The Louisiana Lottery Question"; "The Future of the Papacy"; "The Causes of the Late Trouble in Brazil"; "The Briggs Heresy Trial"; "Soldiers' Pensions"; "The Increase of Crime"; "The Silver Law"; "The Treaty of Brussels"; and the "Development of American Home Architecture" are among these topics. Rev. Mr. Briggs, Rev. Bishop Potter, and Rev. Phillip Schaff are among the contributors to this brilliant number.—A portrait of Gounod, the celebrated French composer, forms the frontispiece of the January *Century*, and along with the portrait is a charming paper of reminiscence of the early life of the musician. Dr. J. M. Buckley has an interesting essay on the subject of "Witchcraft" in general, and the Salem witchcraft in particular, in which he makes the startling statement that "witchcraft is, at the present time, believed in by the majority of citizens of the United States." The first of a series of papers on "The Jews in New York" is by Rev. Dr. Wheatley and is fully illustrated. An article by J. R. Dodge of the Agricultural department attempts to give reasons

for "The Discontent of the Farmers." A feature of this number is an article by Capt. E. S. Godfrey, one of Gen. Custer's troop commanders, on the massacre of the Little Big Horn, "Custer's Last Battle." Capt. Godfrey advances a new and conclusive theory with regard to Gen. Custer's movements, which is based upon his own knowledge at the time, and also upon information derived directly from the chiefs who led the attack. The fiction of the month consists of the Kipling-Balestier, and Dr. Weir Mitchell's serials, and short stories by Viola Roseboro and H. S. Edwards.—The New Year's number of *The Arena* shows no falling off in the vigorous discussion of live topics by capable writers which has hitherto characterized it. Among the leading articles contributed to this January number are "Human Progress, Past and Future," by Alfred Russel Wallace; "Premonitions" forms the subject of the paper on "Psychical Research," by Richard Hodgson; Prof. A. N. Jannaris, of the University of Greece, describes "Mohammedan Marriage and Life," a powerful story of Western life, entitled "A Spoil of Office," by Hamlin Garland, opens in this number. "The Dawning Day" is the editorial article, showing us what hope of progress is in the near future.—*St. Nicholas* for January is rich in verse, as there are poems by Celia Thaxter, Edith M. Thomas, Anna M. Pratt, Mrs. Bumstead, Jack Bennett and others. A story which girls especially will enjoy is Mary Davey's "The Pink Gown," supposed to be told by a good old grandmother who has long since repented the little fit of vanity and extravagance of which the pink gown was the comparatively harmless outcome. Birch illustrates the story very appropriately. Eliza Scidmore tells of "Two Queer Cousins of the Crab"—namely, the giant crab, familiar to readers of "Allan Quatermain," and the little mask crab that carries the impress of a human face upon its shell. Mrs. Richards, one of Julia Ward Howe's daughters, gives an account of the childhood of herself and sisters.

The history of the magazines which have failed is one of the most interesting chapters in the history of literature, and one of the most pathetic. The New England fields especially are strewn with these dead magazines. None of these short-lived journals has been quite so famous as the *Dial*; but the old *Massachusetts Magazine*, born just as the republic was born in 1789, the old *New England Magazine*, started by Mr. Buckingham in 1831, to which Dr. Holmes contributed the first of his papers bearing the title of "The Autocrat of the Breakfast Table," the *Massachusetts Quarterly*, with which Theodore Parker was identified, the *Radical*, launched so bravely by Mr. Morse, Mr. Hale's *Old and New*, and a dozen other New England magazines were so remarkable in various ways that they all deserve to have their biographies written. But among all these ventures loved of the gods, no other was quite so short-lived as that which is just now brought back to special remembrance—Lowell's *Pioneer*. It was born in January, 1843, and lived three months.—From *Lowell's Pioneer*, by Edwin D. Mead, in the *New England Magazine* for October.

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The low, weird voice of the fleeting night.

He could see the way that his feet had trod,
The wreck and ruin his hand had made,
The clotted blood on the withered sod,
The cold, white faces amid the shade.
The land was his by the victor's right,
He had swept the people before his wrath
And conquered all by his keen sword's might,
And marked his course by a lurid path.

His word was law in the prostrate world,
Where kings lay prone in their galling chains;
He laughed when the bolts of Jove were hurled
Along the silence of fruitless plains;
The boastful trumpets for him were loud,
And servile minions bent to his feet;
But he passed alone through the oringing crowd,
And no red lips for his kiss grew sweet.

And what did this give for the weary years?
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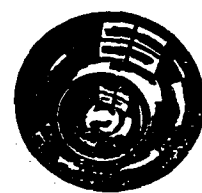
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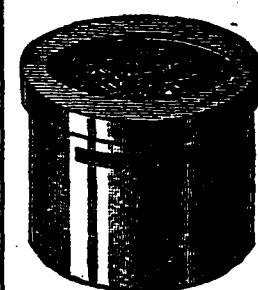
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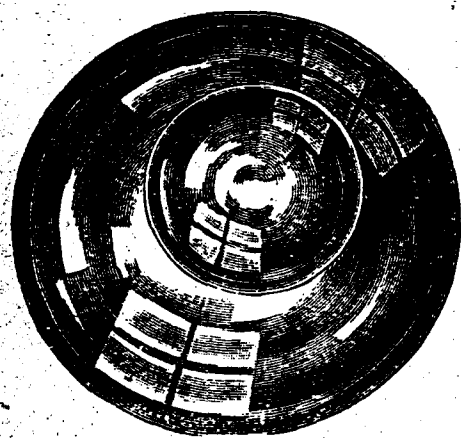
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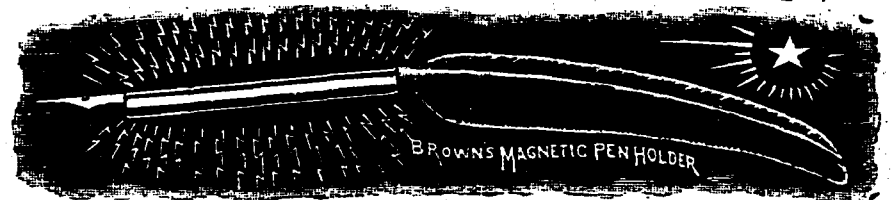
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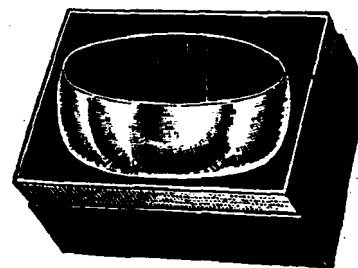
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ABSTRACT OF CONTENTS.

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CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg.—Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

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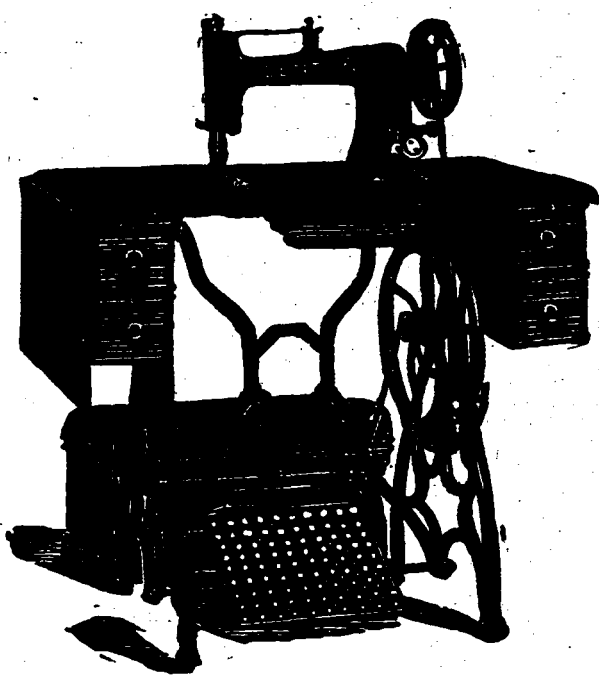
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Among the many handsome buildings completed in 1891 is that of *The Chicago Herald*, located on Washington Street opposite THE RELIGIO-PHILOSOPHICAL JOURNAL office. Though not a cloud-piercer it is a striking structure, one of the most artistic business edifices in the city. Since its completion a few weeks ago *The Herald* building has been visited by experienced people from various parts of the world and pronounced by them the most complete and thoroughly equipped building for its purpose yet constructed. The honor of producing this model home of a great daily belongs to Mr. James W. Scott, whose phenomenal career in daily journalism has in a few years placed him in advance of all contemporaries west of New York, and made him the peer of any on either continent. For the past two weeks the building has been a center of attraction not only to newspaper people, but to thousands of visitors never before inside a newspaper establishment. On the various reception days long lines of carriages have blocked the street in front of the building; society ladies by the hundred called to view the premises and scan the appointments from basement to attic. Electric lights, music, flowers and collations have added pleasure and brilliancy to the scene. Only that Mr. Scott is a modest man, free from undue conceit, he had been spoiled ere this by praises of his enterprise and genius. Of course he has strong financial backers and the confidence which success inspires.

LOOK OUT FOR PEELE.

In this city is a man named Thos. Peele who claims to be a "trumpet" medium, and also a medium through whom spirits manipulate musical instruments. He called at THE JOURNAL office last week for the purpose of securing pecuniary helps and our aid in advancing his interests as a medium. As he declined to submit to the very reasonable conditions required before we would consent to recommend him we closed the interview. He spoke of having exhibited his powers in Cincinnati. We wrote Mr. Stowell of *The Better Way* inquiring about Peele and below we append the reply received.

In reply to yours of the 20th inst., concerning Thos. L. Peele, I desire to say he is a fraud, and deserves no sympathy. I am in sympathy with his family who are to be pitied; for him, a workhouse sentence of sixty days or more would be just. He was detected practicing deception and fraud and was forced to leave the city.

Very truly yours,
C. C. STOWELL.

DURING the World's Convention of the W. C. T. U. at Boston in November, *The Union Signal* detached a part of its staff and sent them to that city to get out a daily edition of the paper. Now comes to THE JOURNAL office with the hearty New Year greetings of its excellent friend, Frances E. Willard, the issue of that daily containing the full report of her luminous and voluminous address given before that

wonderful first gathering of zealous temperance workers from all quarters of the globe. The address, which is in Miss Willard's usual brilliant and discursive style, covers the whole area of the work and aims of the W. C. T. U. on both continents. In spite of its great length the address is a remarkably readable production. The enterprise of the *Union-Signal* people in getting out a daily paper for a week at a distance of 1,100 miles from the home office is a prophecy of what women will do in the near future. Give them the experience and resources of their brothers and they will equal them in achievements for humanity.

THE *Chicago Herald* in response to its offer to give Christmas presents to all poor children of the city who should ask for them, secured some very amusing answers from the little ones; for instance the following: "Dear Editor:—Will Santa Claus please send one of those Democratic Babies. I would like to get one like Baby Cleveland because they say she is so pretty. Mr. Editor I have got a little brother home he would like a Santa present to he would like a sleigh or a jumping jack with Baby McKee as the monkey doing turnovers." The little one who wrote that letter took to politics early.

Mrs. E. T. STANSELL, of Colorado, is a good psychometer we judge from our limited experience with her and the many commendations received from those who have tested her powers. She appears to be especially successful in psychometrizing ores, at least such tests happen to be those most prominently brought to our notice. We believe Mrs. Stansell to be a conscientious woman, painstaking and discriminating in her "readings," and we commend her to the public. She may be addressed at 2118 Stout street, Denver, Colorado.

THE expressions of satisfaction coming to THE JOURNAL office from the patrons of Mrs. Adaline Eldred, the psychometer, are very gratifying. The pleasure is greater because of the fact that it was at our instigation and only after long urging that Mrs. Eldred consented to appear before the public professionally. She is located in room 33, Central Music Hall, Chicago, where calls are received every afternoon from 2 to 5 o'clock.

MR. B. A. CLEVELAND, of Ottumwa, Iowa, notifies THE JOURNAL of the transition to the higher life of Mr. W. F. McCarroll of that city and speaks in glowing terms of the departed brother's noble qualities and devotion to Spiritualism. Mr. Cleveland says that Mrs. McCarroll is a fine medium, and the children are more or less mediumistic.

Mrs. H. N. HAMILTON, of Port Huron, Mich., and a long-time subscriber has the JOURNAL's thanks for a very superior cabinet photograph; as fine an example of the photographic art as can be produced in any city.

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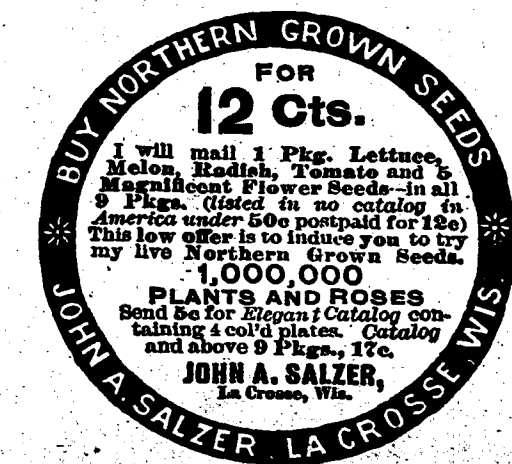
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RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JANUARY 16, 1892.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

A GIRL in Dexter, Me., possesses a faculty which mystifies her friends. When blindfolded and provided with a photograph she can describe the person or object portrayed in the picture, and she will also describe the objects in any picture or print after merely running her finger tips over the surface.

HORACE PELLETIER has been making experiments with magnetized water. According to his observations, plants moistened with magnetized water produced finer flowers and fruits and more of them than plants watered with ordinary spring water, though planted at the same time and under precisely the same conditions. Magnetized water seems also to hasten their growth. It is claimed by those who have tried it in America that electric currents passed through earth in which plants are growing, have been observed to perceptibly hasten growth.

A WONDERFUL negro recently died in the person of the Right Rev. Samuel Adjai Crowther, D. D., Bishop of Niger Territory, Africa. He was born in a savage tribe, stolen by Mohammedan slave drivers, sold for rum and tobacco to a Portuguese dealer, rescued by a British man-of-war, taken to Sierra Leone where they named him and began his education. He was made a bishop of the Church of England in 1864. He was over 80. His name was that of the evangelical vicar of Christ Church, Newgate street, London—Samuel Crowther. In 1829 he married a native girl who had been taught in the same school with him.

THE Brussels anti-slave convention was ratified by the French Senate December 26th. The chamber of deputies took similar action on the 24th. Eighteen powers were represented in the Brussels conference and the adhesion of all them is requisite to render this "actegenerale" effective. France makes the seventeenth nation that has ratified the convention, leaving only the United States to determine whether it shall become operative. The latest date for the exchange of ratifications is February 2, 1892, and the exchange must be made at Brussels. The question will therefore be brought again before the United States Senate this month.

It has been found in the clinical wards of the Charité Hospital, as reported to the Berlin Therapeutical Society that the influenza has reappeared in the same rooms that were occupied by influenza patients two years ago, apparently indicating the infectious nature of the disease. At any rate hospitals and private apartments which have been occupied by grip patients should be disinfected. The spread and fatality of the disease will thereby be considerably lessened. Dr. Pleiffer, son-in-law of the famous Dr. Koch, who claims to have discovered the influenza bacillus, says that the sputum of persons suffering from this disease is the medium of contagion. In a report on the discovery at a meeting of doctors in the Charité Hospital, he states that he has discovered

minute bacilli in the sputum of twenty-four patients suffering from influenza, and that he had inoculated monkeys and rabbits with a cultivation of the organism with positive results. Dr. Cannon, of the City Hospital, also made a report. He had examined twenty patients, and had discovered the bacilli in the blood of seventeen. Professor Koch examined the specimens and the methods of investigation pursued by the two doctors and established the identity of their results.

In view of the coming Columbian Exposition which will bring crowds of distinguished foreign visitors to the city, Chicago citizens are taking decided action in regard to the smoke nuisance which for so long has disfigured the buildings, soiled the garments, blinded the eyes and smutted the faces of its citizens, and they have organized an anti-smoke organization for a crusade in behalf of a pure atmosphere. All the leading clubs of the city, together with the board of trade, real estate board, and other organizations, have joined with the union league club, and together they propose to do what can be done to clear the city of the cloud of smoke that makes it rival Pittsburg in blackness.

B. F. UNDERWOOD has been lecturing to full houses in one of the large popular theatres of Montreal. By special request he gave a lecture one evening in Library Hall on "Automatic Writing." The Spiritualists of the city were well represented in the audience and an interesting exchange of views by several who were present followed the address. Dr. Mills, Professor of Physiology in the McGill University was among those who participated in the discussion. There was general concurrence in the view of the lecturer, that the human mind has potential capacities and powers not recognized by the current psychology. There was a subsequent meeting at the house of Capt. Robert C. Adams of those who wished to meet Mr. Underwood personally, the party consisting of some thirty or more, including a number of readers of THE JOURNAL. Capt. Adams is a son of Rev. Nehemiah Adams, the best known orthodox clergyman of the Boston of his day.

In his recent lecture in Chicago, on "Japan," Sir Edwin Arnold said: Never ask what you are eating in Japan. Take it and keep silent. An investigation might reveal slugs, cuttle-fish, seaweed, raw flesh of fish, and other delicacies. The Japanese waitresses are all girls and the cleverest in the world. They anticipate your every wish. In fact, the people as a whole are the most elegant and polite in the world. This is a result of the language, which is a marvel of politeness and refinement. "Fellow" is the worst word in the language, and when a man's house burns up he may lose his patience enough to give way to some such awful expression as "There, there!" A Japanese never would say, "Where did you go?" but "Where did you augustly condescend to repair?" or instead of the brusque "come in" would request you to "condescend the honorable entrance." In short, all the people seem to honor each other rather than themselves. It was a grammar that took me to Japan, for I was anxious to hear a language where there was no imperative mode, no oaths or terms of abuse.

With all this the people are brave and high-spirited, and their history abounds in illustrations of their heroism. When the Panama canal is cut and the Pacific rivals the Atlantic in importance of trade then Japan will become better known. My answer to a great Japanese official, who asked my advice on the future policy of his country, was "Double your navy, keep up your friendship with England and America, and elevate your women."

MICHAEL KIEFER MILLS, formerly a book peddler, lately transferred his headquarters from Toronto to Detroit where the sect of which he is the leader has purchased several pretty cottages in the northern part of the city. The people, according to published accounts, profess to live in rigid accordance with the rules laid down in the Old Testament. They never cut their hair, and their appearance, especially that of the men, is grotesque in consequence. Mills claims that he has been divinely purified. "I thought I was being torn to pieces," he said, in describing the process of purification. "I was thrown to the ground and balls of fire flew from all parts of my body. I said 'praise God,' I suppose ten thousand times. Since that time I have been free from bodily infirmity. My food, which formerly disagreed with me, nourishes me perfectly, and I am fitted to lead the people of Israel." The house of Mills is the finest in the neighborhood and the central house of the sect in the United States. In addition to the Bible they have a peculiar revelation called "the flying roll." The roll is said to have been in preparation for 100 years and to have been the work of the seven thunders. It contains unspeakable words, according to the faith, which it is unlawful to utter.

THE Historical Association has for its president the Hon. William Wirt Henry, of Virginia, a grandson of Patrick Henry, a name full of charm in our revolutionary history, writes Kate Foote in a recent letter from Washington to the New York Independent. Mr. Henry has a thin face, clean shaven, a scholarly look in his blue eyes, and irregular features, and very pleasant manners. I saw him bending to speak to Senator Butler, and thought, there is grace of manner, before I knew who he was. Three of the best papers presented to the association were that on "Henry Clay, the First Political Speaker of the House," by Miss May Parker Follett, of the Harvard Annex, that upon "Governor William Leete and the Absorption of New Haven into the Colony of Connecticut," by Bernard Steiner, Williams College, Massachusetts, and the "Enforcement of the Slave Trade Laws," by W. E. Du Bois, a Rogers Memorial Fellow of Harvard University. The article upon the "Enforcement of the Slave Laws" was written and read by a black man. It was thrilling when one could, for a moment, turn his thoughts from listening to think that scarcely thirty years have elapsed since the war that freed his race, and here was an audience of white men listening to a black man—listening, moreover, to a careful, cool, philosophical history of the laws which had not prevented the enslavement of his race. The voice, the diction, the manner of the speaker were faultless. As one looked at him, one could not help saying, "Let us not worry about the future of our country in the matter of race distinctions."

THE SPIRIT OF FRATERNITY.

To him who scans with observing eyes the trend of advancing civilization nothing is clearer than that the spirit of fraternity is growing. No more healthy and promising sign of the gradual uplift of humanity need be asked. A display of the progress and industry of the world on a scale more universal and gigantic than ever before attempted will take place in Chicago next year. People of all nations will meet and fraternize on the shore of the great inland sea, and going away from "The Garden City" will feel the influence of the fraternizing spirit which rules the stupendous undertaking. The very complete and comprehensive series of congresses now organizing under the masterly direction of Charles C. Bonney, president of the World's Congress Auxiliary, will probably be the most potent factor in bringing the representatives of every field of thought into closer relationships and a better understanding.

Of course fraternity increases with organization. Nowhere are the benefits of fraternization more strikingly exemplified than in the field of journalism. Press clubs and associations are not new, but only within the past dozen years have they multiplied and waxed vigorous. Already the good effects of this mingling and working together are seen; and they are far-reaching, extending from the home of the newspapers to the humblest cot in the remotest hamlet where a paper is read. The good accomplished for the press and the people by the splendid convention of the National Editorial Association last July at St. Paul is persistent, and daily grows more marked. Another instance of the solvent properties of the fraternal element is shown in the organization of the International League of Press Clubs, a body with which a majority of the press clubs of this country are already affiliated and which aims to bind in the bonds of love and mutual help all the organizations of the world.

Last week over 100 delegates to the annual convention of the International League passed through Chicago in a special vestibuled train on their way to San Francisco, whose citizens allured them with promises of "everything but sleep." The train was met at some distance out of Chicago by representatives of the Chicago Press Club, Mr. H. M. Hunt and Mr. John C. Bundy, and Major Handy and Mr. Dorr of the World's Fair staff. Never have we seen a finer looking body of representative men and women than were the occupants of the royally-equipped train.

After giving the 100 delegates as good a view of the Fair grounds as a driving snow storm would permit, they were conducted to the center of the city and taken to the *Herald* building where, after refreshments, an inspection of the building was made, ending in a series of speeches by Mr. Scott, the host, and a number of the guests. They were then whirled to the Press Club building, there to be welcomed and entertained for an hour. We quote briefly from the *Tribune's* account:

From the *Herald* building the guests made a flying visit to the Press Club. Here Henry Hunt, chairman of the special reception committee, called the meeting to order and introduced Col. Bundy of THE RELIGIO-PHILOSOPHICAL JOURNAL as chairman of the evening, for it was 7 o'clock. Col. Bundy made an address of welcome and presented to the audience J. Foster Coates of the New York Press Club, Thomas J. Keenan, jr., president of the League; William Wilde, Paul Hull of the World's Fair Press Bureau, and C. D. Almy of the *Globe*.

All made speeches showing the strong fraternal spirit which prevails among members of press clubs everywhere, and the general interest in Chicago and the World's Fair which is felt among the newspaper fraternity of every city.

It had been the intention of the Press Club to give the visiting brethren substantial refreshments, but the train was delayed five hours and all hope of any sort of entertainment was given up.

From the Press Club a grand rush was made to the Chicago Opera House, where Stuart Robson is playing Goldsmith's "She Stoops to Conquer." The visitors occupied boxes and the parquet, as guests of the manager.

From the theatre there was no time to be lost in making connections with the Chicago & Northwestern train for Omaha. The run from Chicago to Omaha will be recorded as one of the fastest on record.

Leading daily and weekly papers of the principal eastern and middle state cities had representatives among the delegates. Such a body of people cannot be together on such a trip for weeks without growing together in the bonds of friendship; and clannishness and sectional prejudice will be banished never to return.

It is this growing spirit of coöperation and fraternity we wish to accentuate and accelerate in every consistent way. Wherever there is common bond of fellowship this spirit can be invoked, and wonderful are the messages of peace and good will to man which come.

DR. HIDDEN ON MENTAL TELEGRAPHY.

Mark Twain's article on "Mental Telegraphy," recalls an address which Dr. Charles W. Hidden of Newburyport, Mass., delivered at a conference meeting at Lake Pleasant on Friday morning, August 23, 1889. The subject was "Mental Telegraphy." Among other things the speaker said:

"There is an atmospheric stratum, or thought ether, through which mind communicates with mind, consciously as well as unconsciously. We essay to speak, and our companion anticipates our thought; we speak of an individual, and lo, the individual appears; we write a poem, give expression to beautiful thoughts, deliver an address or write a story, and behold we find the same thing in print sooner or later, with the authorship accredited to another. Latent and unconscious memory will account for many odd things but not for all. There are a thousand and one things daily occurring which prove beyond question that mind can communicate with mind and take cognizance of events occurring even at great distances. I have no hesitancy in putting myself on record in the prophecy that time will be, when mental telegraphy will have become an accomplished fact—that psychics will send messages to and fro over the land and beyond the seas, and that this method will be made available in every department of social and mercantile life. I have sent clearly understood messages to my hypnotic subjects in sunshine and in storm, in summer's calm and mid-winter's snow and sleet, and I fully believe that this power can be brought under control and made practicable. When this is done we shall have a trained army of receivers, senders and transcribers, with regularly established central stations. Then we shall be able to dispense with telegraph poles and wires, throngs of electricians, linemen and laborers; do away with the unnecessary annual expenditure of millions, and put into execution a system of telegraphy transcending the genius of an Edison and the crafty planning and longing of the Goulds."

Dr. Hidden assures THE JOURNAL that he has been conducting experiments in mental telegraphy for several years, sending messages back and forth between himself and members of his family becoming such a common thing that they think no more of it than speaking to each other. He frequently makes mental suggestions to patients, and greatly enjoys hearing them tell how the "idea popped into their minds." During the present winter a patient, a woman, five miles distant, was seriously ill; he had made what he supposed would be his final call. Just before daybreak the following morning he was aroused from sleep and caught this message: "I wish I could send or dispatch to Dr. Hidden that the fever has turned and that I am better." The doctor awakened his wife and told her that "Mrs. G—— had sent a dispatch that she was better." Early in the forenoon the woman's husband called to say that the fever had turned just before daybreak, and that when his wife came back to consciousness she had made the remark which had aroused Dr. Hidden from his sleep. The woman was found on the mend, and has since recovered.

Dr. Hidden had another curious experience last July. A very peculiar plot impressed itself upon his mind, and he immediately based a story upon the plot. He read the story to his family, and was about to send it to a publication to which his wife had recently become a subscriber. When the next number arrived

he opened it to learn how to forward his manuscript, and great was his surprise to find on the first page a story bearing the title of his own, and a plot almost identical with that which he had written. Parts of the published article appeared word for word. It is needless to add that Dr. Hidden tossed his manuscript into his desk, and it is there yet. His explanation is, that he caught the title and plot from the author, just as Mark Twain caught the plot of the "Big Bonanza" from his friend Simmons.

THE SABBATH IN ONTARIO.

The Toronto clergy's opposition to the running of Sunday street cars in that city, is based mainly on the assumption that it would be a desecration of the Sabbath in violation of the fourth commandment. Both the clergy and the people of Ontario are learning something during the present agitation in Toronto, in favor of such Sunday observance as is consistent with business and social requirements of the age. There is no command in the Christian scriptures to keep the Sabbath in any form or on any day. Jesus on several occasions violated the Mosaic Sabbath and defended his right to do so. "My Father works hitherto [down to this time] and I work." Paul denied the binding obligation of the Jewish Sabbath. "Let no man therefore," he said, "judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath day." (Colos. II: 16). To the Galatians Paul wrote "Ye observe days, and months and times and years. I am afraid of you lest I have bestowed upon you labor in vain." (4: 10).

The Ontario preachers are telling the people in their sermons that Jesus through the apostles changed the Sabbath from Saturday to Sunday. The more intelligent of the clergy know that this statement is false. As the writer on this subject in "Smith's Dictionary of Antiquities"—Rev. Dr. Barry, principal of King's College and Canon of Worcester—says: "The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference of it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever either in holy scripture or in Christian integrity." The early Christians did not observe Sunday as a Sabbath. In some places they had regular meetings on Sunday; at other places these regular meetings were, on other days,—Wednesdays, Fridays and Saturdays. The phrase "the Lord's day" was never applied to Sunday for more than a thousand years after the time of Christ and his apostles. The protestant reformers, even Calvin and Knox, repudiated Sabbatarianism. The words of Luther are well-known. "If anywhere the day is made holy for the mere day's sake, if anywhere anyone sets up its observance on a Jewish foundation, then I order you to work on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty." The Ontario Sabbath is a Puritanical institution opposed to the teachings both of reason and the New Testament, and its modification in adaption to the requirements of modern civilized life, is only a question of a few years.

A MASTER OF CEREMONIES WANTED.

If present indications are prophetic of future results, the time may not be far distant when the democratic element, the spirit upon which this American Republic was based, may be entirely eliminated and society at the seat of government reconstructed upon defined aristocratic rulings. If we may judge from a recent letter written by the Washington (D. C.) correspondent of the Topeka (Kan.) *Advocate*, the polite circles of the national capital are even now moving toward action on this matter, and if they succeed we may live to see the day when no common, every-day sort of person will be allowed as at present, at the presidential receptions to shake the hand of the nation's chosen ruler. Perhaps some insignia of rank, even, based upon the wealth of the individual, may be arranged for in this new departure from plain democratic ideas. We quote from the correspondent referred to:

"If the social leaders of Washington can have their highest convictions made tangible, there will be created this season a new official, a dignitary who will be a great high priest and solemn promulgator of the social code. He will also be a sort of social intelligence office of whom those in society can inquire as to the eligibility of social aspirants. Quite recently a number of ladies in official life were interviewed by a representative of the *Post*, and each lady expressed herself in favor of the establishment of such an official. Some of the ladies were in the dark as to whether or not the government should make an appropriation for the salary of this grand official, but all were delighted with the idea. The wife of Attorney-General Miller said to the *Post*: 'I think we should have here at Washington a master of ceremonies who should be appointed to decide all questions at issue upon social topics. Such an officer lives at many of the foreign capitals, and if a proper method could be got of appointing one here, it would be a good thing for all classes.' Mrs. Miller treated her interviewer to a most pathetic rehearsal of the woes and embarrassments of her first winter in Washington, when she was uninstructed in social ways. She said: 'My entire time was spent in asking questions.'

"There is a harrowing story, almost beyond credence, that Mrs. Senator Sherman, in returning the call of a person whose rank was unknown to her, actually discovered that she had called upon the wife of a butcher, and in another shocking instance Mrs. Sherman recognized the person whose call she was returning as her maid's dressmaker. It would have been sufficiently dreadful to have called upon her own dressmaker, but to have been thus humiliated by calling upon a servant of servants, one who sewed darts and took up shoulder seams for 'her maid' was a tenfold aggravation of the circumstance.

"Mrs. John W. Foster, wife of the ex-minister to Spain, said: 'The transgression of a rule of etiquette at foreign courts is almost a criminal offense, but in this country it is different. Foreigners coming here are at a loss how to act,' and she therefore recommends the idea of having an American Master of Ceremonies. If New York's precious 400 could spare him, Ward McAllister is the very man for the place, though he may have rivals in Washington.

CANADIAN papers give good reports of Mr. Underwood's lecture in the Dominion. The following taken from the *Montreal Herald* is an outline of a lecture he gave before an audience of 700 or 800 people in the Lyceum theatre at Montreal, Sunday evening, January 3rd: Civilization is a very complex product, into which has entered a multitude of mental and moral forces. Religion is one of the sentiments of the mind and one of the institutions of society. There is the universal element of religion, common to all religious systems, and the special elements of each system. The character of a religious belief and its manner of manifestation are dependent upon the intellectual and moral condition of the worshippers. Whether a religion shall yield good results depends, first, upon the elements that compose it and second, upon the social soil and atmosphere in which the seed is planted. Christianity is not the same in England and Abyssinia. The moral teachings of the New Testament were a protest against Jewish formalism and pagan worldliness. But moral precepts never converted the Roman Empire. Paul's theology, elaborated by Augustine, became the Christianity of the Church. Confronted by paganism it bent to and assimilated pagan beliefs and rites and ritualism, and spread by representing the old faith under a new name. The religion became what it had to be in its peculiar environment on penalty of extinction. The unity of the empire was transferred to the church, which for centuries held together the divided elements of the empire. During the middle ages there was general ignorance in the church, monasticism, and contempt for letters. With the revival of learning, with study of Greek and Roman literature, with discoveries, inventions, secular ambitions and pursuits, the world advanced; independence of thought, the reformation, science, great

worldly enterprise followed. Men took thought for the morrow, tried to accumulate worldly possessions, avoided poverty, became self-reliant; ceased to believe they were liable to lose their souls by too much love of wife and children, or by having too fine homes; theological beliefs have become adjusted to secular conceptions of life. Theology has become modified. Men have become too humane to believe in the damnation of infants, or in the foreordination of millions to eternal torment. Revision is the order of the day even among Presbyterians. The forces of civilization have modified the teaching of Paul, Augustine and Calvin, have emphasized the primary value of the ethical elements of all religions, including those of Christianity, while ignoring whatever is practically obsolete in these elements, such as the teachings of the New Testament in regard to submission to evil, the duty of servants, (slaves), the subordination of women, the duty of obeying the powers that be as from God, etc. As with a constitution, so with a religious system, when the people have advanced beyond it, whatever is outgrown is ignored, or is interpreted so as to harmonize with the intellectual and moral demands of the time. Religious systems, like governments, are evolutions and are determined by intellectual moral and social conditions in which they prevail.

THE recent law passed by the Illinois Legislature offering a bounty of two cents per head for every sparrow killed, was a very careless and thoughtless piece of legislation. The thing aimed at was probably only the destruction of the sparrow family, which the people think has become too numerous. But a little thoughtful discussion of the law before it passed, would have shown any level-headed legislator that it also offered a premium for the encouragement of cruelty in children, as well as being liable to become a prolific source of accidents. In consequence of the law numerous small boys are now armed with deadly rifles, or bows and arrows, and already the list of accidents to grown people and children from the carelessness of those bent upon securing as large a bounty as possible, is very large. Many children's eyes have been put out. At the Illinois Charitable Eye and Ear Infirmary, West Adams street, the records show nearly twenty cases of optical surgery that have resulted from the use of sparrow-guns within the corporate limits of the city; and as the superintendent indignantly observes, these cases are only a few out of many, for, he says, "We get only the cases in which the eyes are injured, and no doubt an exceedingly small percentage of that class of cases. I don't suppose bullets have any particular affinity for the eyes in preference to other parts of the human anatomy. I presume more accidents are occurring from the use of these infernal (I'll make it stronger, if you desire,) guns than we have any idea of. Several will be blind for life, while many of the other cases have been the narrowest kind of escapes. A shot would pierce the eyelid, and upon turning it over the ball is found. They say the shot are not dangerous, but unless protected by a heavy overcoat a man may be seriously wounded by one of these little sparrow-guns that are so numerous in use just now." Another bad result is thus noted by the *Belfast Age*: "In Chicago a bounty of two cents each is offered for the heads of English sparrows. Is it manly—is it Christian to legalize the murder of innocent birds? The cruelty which will indirectly follow from encouraging boys in this brutalizing work cannot be estimated."

THE death of George B. Clark, of Cambridgeport, Mass., on the 1st of January, was a great loss to students of astronomical science. He was one of the two sons of Alvan Clark who constructed the monster Lick telescope, the largest ever yet made. Since 1862 the work of making telescopes has been mainly carried on by George Clark and his brother on the same lines begun by the father. The great feature of Mr. Clark's work was the making of object glasses. Were the glass of uniform density it would be a comparatively easy matter to make it so that all the rays

passed through it from an object would converge to a point, there to be magnified by the eye pieces. But owing to this irregularity the best big ones turned out before the Clark's took hold, gave for a bright star an image such as may be likened to the figure assumed by a shovelful of mortar let fall a distance of several feet. The Clark idea was to depart from the regular geometrical curve, polishing the glass so as to compensate for the inequalities in density, and the result was the nearest approach to perfection that has yet been attained, permitting the distinct recognition of objects that are only a small fraction of a second apart. It is an open secret in astronomical circles that it was the eye and hand of George Clark which detected and toned out the visual imperfections, and developed the perfect instrument out of one otherwise imperfect. Hence to him more than any other man belongs the credit of having rendered possible the great discoveries among the stars that have been made in the last half of the present century, and vastly widening the range of facts on which must be built up a correct theory of the construction of the universe. Mr. Clark was sixty-five years old at the time of his death and forty-five years of his life had been given to the manufacture of telescopes and appliances in connection with them.

In a recent address given by Chauncey M. Depew at the annual dinner of the New England Society of New York City, he launched out into a defense of the New England or Puritan type of cranks. He said: The crank has become the most popular feature of our civilization. The newspapers are incomplete without the daily chronicles of his achievements. He possesses one advantage over the ordinary mortal in that he has never been interviewed. The old-fashioned way was to lock up people who endangered life or property for a statutory period, but the new idea sends them to an asylum to come out in a few months to the glory of the professional gentlemen who have wrought a wonderful cure, and the terror of the community who are the victims of these experiments. The man who tries to assassinate an eminent divine, or dynamite a millionaire, or who makes ducks and drakes of other people's money, of course is insane and therefore irresponsible. The Puritan was not that kind of a crank. The Puritan has enjoyed the largest reputation as a fanatic and the highest distinction as a crank, but whether it was the king or the church which encountered him, they never after the battle thought him a fool. He never threatened the life of an individual or attacked private property, but if commerce or business or vested interests are entrenched in masses against wrong, he attacks the wrong no matter who it hits or hurts. He throws conservative pulpits into convulsions and terror when he proclaims that bleeding Kansas needs no Bibles, but rifles. He knows that when the question is whether a great territory shall be dedicated to freedom or slavery, the border ruffian requires discipline with Winchesters before he is prepared for a Bible lesson. Our polite conditions have not removed his crankiness, and I hope never will.

FOR let us contemplate this life as the training place of a soul. It comes here for a portion of that education which is necessary to its development. What sort of *nidus* do we provide for it? What sort of hospitality do we accord to it? Is it any sort of consideration with us that it should be so adapted to its surroundings as that it may gain its education and progress in wisdom?—*Light*.

THE attention of the Illinois State League for the Observance of the Sabbath, remarks the *Chicago Israelite*, is respectfully called to its Uncle Sam, whose navy yards have been in full blast for the past few Sundays. *Certes*, but this is a godless country, where even the constituted authorities set so bad an example, and nothing will remedy it save putting a limited god in the Constitution and making it high treason to work on the first day of the week.

MIRACLES.

BY JOSEPH WAITE,

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A miracle, like anything else, may be variously defined according to the particular standpoint from which we contemplate it. I submit the following provisional definition: "A miracle is an unusual event wrought, directly or indirectly, by God for the express purpose of attesting some divine message or messenger." That much at least is assumed by every man who believes in them and builds them into his theological system. We reach at once some interesting but perplexing conclusions. "All miracles are false except those recorded in this particular bible or wrought in my particular church." So says the Buddhist, so says the Mohammedan, so says the Christian, so say they all. So must they say, otherwise miracles disprove what they are meant to prove. They prove that the other religion is true and divine—that contradictory systems are true and God-given. We see at once their worthlessness—that they never do what they are designed to do, except perhaps in the case of those who witnessed them. For, unless I beg the whole question, unless I assume that that is already proven which miracles assume is not proven, but which rather they are wrought and recorded to prove, viz., the infallibility of the particular bible or church containing them—unless I assume that, and thereby assume that miracles are needless, why should I accept this particular batch and reject all others? For as to character there is often no appreciable difference between the miracles which follow the different religious developments.

We reach also some most interesting and startling conclusions relative to the miracle-working God. What a stupid God is this to work miracles in order to convince people of certain necessary things at a time when everybody was credulous enough to believe anything they might be asked to believe without a miracle, and now, when the age is skeptical, to work never a one; and what a stupid God this is to work, while he was or is working them, for this purpose, far fewer in the presence of the unbelieving than in the presence of the believing—to work them where they are not needed and not where they are needed. "They that are whole need not a physician, but they that are sick"; yet we are told that he who spake these wise words "did not many mighty works in a certain place because of their unbelief." If attestation of divine message and messenger be the purpose of miracles, how outrageously unjust was God to confuse poor Pharaoh by allowing the deniers of the true message and messenger to work miracles similar to the true. Job, too, was manifestly wrong, was he not, in cleaving to God in the celebrated contest for his allegiance? He should have believed and cleaved unto Satan, for the latter, in that instance, wrought all the miracles. Job's God vouchsafed not a single one till all was over. Grand old Job! how I respect and reverence him as I see him turning his back upon all marvels, terrible though they be, to follow the simple truth and right, with never a marvel in their train, finding in them more majesty and authority than all the spectacular Satan could devise though delegated with divine power.

If God gave miracles for this purpose, how sadly he miscalculated, how deep his disappointment! "Yea, though he had done so many mighty works among them, yet they believed not on him." Was not Abraham wiser than God on that assumption? He refused, you remember, to send Lazarus from his bosom back to earth for that purpose. "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead," said he, and he was right if the proposition to be believed contain aught unreasonable. Let all the dead from Adam come trooping by me from their moldy dens, grinning with fleshless faces and clattering their naked bones, "far too naked to be ashamed," as Tennyson would say, and in addition let the whole world be turned upside down and outside in for the purpose of convincing me that three times one is one, and what is the result? I may be so disturbed and dazed that I don't know what I believe—won't or can't believe anything—but just as soon as the dead have hid themselves back to their moldy dens and all other things have returned to

their normal state, or failing this, just so soon as I have grown accustomed to the new order so that my brain shall cease to whirl and begin once more to think, then three times one are three clearly and indisputable as before. Truth needs no miraculous attestation, nor ever comes she attended by such. "A quiet breast she hath," says Wordsworth, truly. As the dew of heaven falls softly upon all the sleeping earth, and the flowers lifting their dust-dried lips noiselessly and gratefully imbibe it—so comes the truth to the human heart and so the human heart receives it. Not in the earthquake, not in the storm was God when the prophet sought and found him, but in the still small voice which none but he could hear. So far from the truth in the Bible being attested by the miracles in it when pressed hard by skepticism and criticism, the truth has always had to attest itself and then come to the rescue of the miracles. "You allow that I am right," says the skeptic to the miracle-monger, in refusing to believe the miracles in other bibles. "Why then should I accept yours? How shall I know that they are genuine?" To that question the miracle-monger has never found but one answer. "Because," says he, unconsciously standing the argument on its head, "because of the pure and beautiful truths they were wrought to attest." Enough! We must seek some more philosophical atmosphere through which to look at these religious phenomena.

First, then again, what is a miracle? When any religious doctrine comes squarely into antagonism with reason and popular thought the last resort of its defenders is to explain it away, to carry it stealthily and with all speed out of the clear light of logic into the dim domain of mysticism—in other words, to undefine it. So effectually has this been done as to miracles that the public mind is now sadly dumfuddled—indeed, it is a pat saying among divines themselves that nobody can tell what a miracle is, and this is affirmed, forsooth, as reason why we should believe them; but, I submit it is rather reason why we should believe nothing at all about them one way or the other. It is not reasonable to think at all until you have some idea of what you are thinking about. All clear-headed men on both sides of the question see this and persist in defining or describing. In former times the word was universally understood to mean "a suspension or violation of the laws of nature." But belief in the inviolableness of law has taken such deep and extensive hold upon the popular mind under the influence of modern science that the miracle-monger has found it prudent to discard and disuse that definition. He now speaks of miracles as "unusual events transpiring through the introduction of some new law or force." Regarding then the marvels recorded in the Bible in that light, the first question is "Are they possible?"

The answer depends entirely upon what you mean by the word new. If you take the word literally, meaning thereby a force that never before existed in any form or manner, why, that is to a thinking man quite as incredible as a violation of some existing law. Everything that exists to-day is the effect of what existed yesterday; was caused by it. But no cause can produce an effect greater than itself. If you have now or at any time one ounce of force in existence which did not always exist, that ounce is an effect without a cause—it is something come from nothing. The totality of force can never be added unto. Moreover it exists in unceasing activity. Manifold indeed are its Protean permutations. Now it exists as light, now heat, now motion, now electricity, now chemistry, now animal life and now it is an equilibrium, two forces exactly balancing one another, etc., but somewhere and somehow it has operated from all eternity without a second's cessation. An absolutely new force is an unthinkability. But if by the word new is meant merely some portion of the old eternal force appearing in some, to us, new place, or acting in some new form, and bringing forth some unusual and altogether incalculable event, why, logic is dumb in the presence of that idea. Thus defined all the Bible miracles became possibilities, except, of course, those which involve a contradiction in terms; for, as Huxley truly says, while there are logical impossibilities, as e. g. a "square circle," a "round triangle," etc., there are no natural impossibilities. That the sun stood still, that a man walked upon water, that water went into wine—all these are possibilities. That portion of the universe explored and known by me, or indeed by all humanity combined is, compared to the vast wildering whole, but as one drop in the boundless ocean, and how suddenly and in what strange unexpected ways, phenomena in the little spot seen and known may be affected by mighty tides of power or law leaping into it from out the vast unknown, it is not for me or any man even to conjecture. A tropical savage who had never seen or heard of ice would be just as rational in denying the possibility of water becoming thus hard, as I should be in denying the possibility of a man walking upon it unfrozen. I have no reason for denying such a possibility, except that it contradicts all my experience, but frozen water

contradicts the experience of the tropical savage quite as fully. For aught that I, or any man or all men know to the contrary, it may be a part of the eternal law and order, it may be in the regular order sequence of cosmic events, that the sun shall stand still for a while once in so many thousand years. The presumption against it is immense indeed, but it never does or can amount to a complete demonstration, or disproof.

All this, mark you, relative to the word possibility. But between the word "possibility" and the word "actuality," or even the word "probability," there lies a vast stretch of territory. When I say that miracles could occur, the Bible worshipper assumes I ought to believe they did occur, but could and did are distinct ideas. Why should I believe they did occur?

At this point the case was never better put than by Hume. Not logically impossible are miracles, but logically incredible. What is the ground of incredibility? It is the steadfastness or invariability of experience. That which a rational man believes must be either a part of his experience or find, at least, a parallel in that experience. Now, it is contrary to all verifiable experience—contrary to my own experience, and also to that of all veracious persons known to me, that such events as are commonly called miracles should ever have occurred. Experience here is steadfast and invariable. A miracle is an event which, by its very nature, contradicts the experience of the vast majority; otherwise, it would not be a miracle, but a part of the established order and routine of life. It rests therefore purely upon human testimony. But our experience of the trustworthiness of human testimony is not steadfast and invariable—rather it is a part of that experience that men should both lie and be deceived; in various ways fall into error and extravagancy. Consequently no amount of human testimony can make a miracle credible. He who believes one rejects his steadfast, invariable experience, in favor of his variable unsteadfast which, as Hume well says, is to subvert all rationality and ground of certitude.

Never was position more impregnable. It is: I take the goal of the mind concerning this much-debated question. As the intellect moves it moves ever hitherward. More and more Biblical apologists are coming to see that if the veracity of their book is to be maintained, its marvels must be reset and retranslated in terms of natural law and average human experience. Advanced orthodoxy is now busy with this retranslation. Thus it no longer contends that the sandal of Moses smote the Red Sea asunder and walled it up perpendicularly on either side of the Israelites as they passed over. The real fact—the true meaning of the narrative—is this: They crossed at the extreme northern marge where the water is shallow and a steady, strong east wind simply drove and held it back as it had often done before and has often done since. The sun and the moon did not actually stand still while Joshua consummated the slaughter of his foes. What seemed to be this was purely an illusion resulting from the peculiar topography of the battle field. A very high hill happened to lift its head between the point where the two armies struggled and the point where the moon rose, so that the coming into view of the "orb'd maiden" was somewhat after the appointed hour. A very low horizon and an unusually clear atmosphere stretched toward the point of the sun's down-going, the effect of which was strangely to prolong the daylight. Peter did not go down to the sea at Christ's command and catch a fish having actually in its mouth the coin necessary to satisfy the Roman tax-gatherer. He simply caught a large fish and sold it for that sum. Jesus did not actually fill the empty stomachs of 5,000 men with five loaves and two small fishes. His eloquence so magnetized them, his strong sweet personality so bewitched them, his glad emancipatory tidings so thrilled them with expectancy and spiritual excitement that appetite was naturally silenced and suspended—a merest morse sufficed for each in this state of spiritual exaltation. By such exegesis, I say, is advanced orthodoxy endeavoring to maintain the credibility of the Biblical marvels. But, assuming that the stories in question will truthfully bear such interpretation, what becomes of the miracles when we have adopted it? Plainly they are abandoned. We are left with extraordinary perhaps, but after all wholly natural events liable to occur anywhere and at any time and utterly without supernatural import; which cannot at all be used as divine attestation and which are indistinguishable from the marvels elsewhere recorded. Now, this is eating humble pie indeed. Nevertheless to this pass has the Bible-worshipper come. More and more clearly the alternative is seen, to be either a rejected Bible, or one without miracles as such. This it is which has led to the invention and adoption of such interpretations, not that the narratives themselves suggest them, for in nearly every instance it is a veriest outrage upon the language thus to remold it.

The real original fact, indeed, out of which the story gradually grew may have been some such thing but if so the real original fact was lost to the mind.

the author. Beyond all dispute that was not the fact which he intended to recount.

The explanation of this increasing incredulousness concerning miracles: For we look behind us only a short distance ere we reach a time when not one man in 500,000 entertained a doubt concerning them, a time when people talked about raising the dead and resisting gravitation as we talk about the weather. The first source of this skepticism is the ever deepening and spreading perception of the reign of law. The more minutely we mark the march of events, the steady tread of nature in her never-pausing journey round the infinite cycle, the more do phenomena fall into order and calculable sequence. Onward, forever onward, sweep her mighty and majestic forces, regarding not the interests, passions or pretensions of any person or sect, or aught, indeed, save their own proud imperious will. Intercepted or turned aside, or thrown back upon itself by no force except by another force stronger than itself. So irresistibly has this perception of law or unvarying order swept over the minds of all educated men that, as we have seen, in order to rescue miracles from popular rejection the apologist has been compelled to cease defining them as violations, or even as suspensions, of law, sacrificing thereby, unconsciously to himself, the only quality which made them of any use to him.

The growth of historic criticism is a second source of this skepticism. Just before Ranke undertook the composition of his celebrated history he returned from a somewhat lengthy wool-gathering expedition and learned that a sad accident had happened on the town bridge not far from his door. The second time he heard the event related the narrative differed entirely from the first. "You are mistaken," said he to the narrator, "you have been misinformed. I have already heard of this event from an eye-witness, and the thing occurred not at all as you relate." "But, sir, I, too, was an eye-witness and it did occur precisely as I describe." To settle the matter the historian searched out a third observer, but he, in place of corroborating as was expected either of the preceding descriptions, added a third discordant element. "Alas, alas," cried the historian, "can I not ascertain the facts, the truth, concerning an event which occurred yesterday and among my immediate neighbors? How, then, can I hope to discover it concerning events which occurred in distant countries and centuries? Can I not trust the eyes and tongues of my truthful neighbors? How then can I trust these worm-eaten, many-times-rewritten records?" Slovenly observation, slovenly veracity, slovenly authorship, slovenly translation—so vast a slovenliness intervenes between us and all ancient documents that trustworthiness is utterly out of the question. Whenever we have different accounts by different authors of the same event, there this fact is demonstrated. The intellectual attitude of the informed man as he turns the pages of history is, at best, this: If the event in hand is in harmony with experience, when it may of course have occurred—there exists no reason for denying it at least. But, if it squarely contradicts all his experience, then the probability of error is seen to be so much greater than the probability of occurrence, that credence cannot hold it as a fact. In spite of himself, up it goes into the rosy realm of fancy or down into the limbo of lies.

Comparative religion or more specifically comparative mythology is a third source of this skepticism. Once well into this study it is seen that the biblical miracles are in no way unique, have no exclusive claim to reverence or regard. Every religion presents us with a similar array of marvels, similarly vouched for. Our eyes open to the fact that whether or not miracles are violations of natural law—unnatural—certainly, belief in them and the assertion of them in books of religion, is the most natural thing in the world. We see them as the natural, inevitable product of certain social and intellectual conditions. We see that just as there was a carboniferous age and a silurian age and so on, so there was a miracle age—an age in which miracles grew just as naturally as anything else grows. The fat and fruitful soil out of which they grew was the undisciplined, unfettered, virgin imagination. But of this there is never a dearth. Always enough of it there is to make this or any age a miracle age were other conditions only favorable. Still do miracles spring forth spontaneously from it, but, alas, long ere they come to blossom, whiz goes that cruel, gleaming scythe in the hand of modern truth-vigilance, and the fair young shoots are cast into the oven. A miracle is a night-blooming cereous—a goodly flower and highly prized, but whose delicate petals cannot spread themselves in the glare of modern daylight. But when there was yet no telegraph, no reporter, no newspaper, no post-office, no truth-police in any form to chase down, catch and imprison the healthy, helter-skelter, young life or fancy; when the vast, wide world beyond a radius of ten miles was to every man the great weird unknown; when he had no criterion for gauging life and nature out there; when no man traveled save some wild adventurer who loved to magnify because

he could with safety, and it glorified him in the eyes of the mouth-gaping stay-at-homes who crowded round him—who loved to magnify the marvels he had heard—when these fair young flowers had thus beneath them the deep rich soil of the virgin imagination, and above them the black blanket of popular ignorance, 'twas natural and inevitable they should grow and spread themselves abroad until all the fowls of the air came and lodged in the branches thereof. For all men you know love a miracle. I confess myself in some sense predisposed to believe every one I hear. I do believe them as poetry, and for some reasons would like to believe them as facts. "We give them up," says M. Arnold, truly, "we give them up with a sense of loss, slowly and reluctantly and only because we must."

Miracles have served a purpose, satisfied a want, or they had never found existence so universal and long continued. They have catered well to the craving of the human heart for stimulus. They have served as a sort of superfine intoxicant, rousing from lethargy, waking the intellect, warming the blood and setting every sluggish wheel a spinning. This it is which sends the child panting into the presence of parent or playmate upon hearing or seeing something unusual. Not only has its own being been quickened, but instinct assures it of an eager auditor. This it is, too, which sends the sharp-nosed woman careering down the sidewalk in search of a listener, bonnet strings streaming out behind her and shoe strings going switchity-switch around her stockings; and this it is which sustains the modern newspaper as such.

But the origin of and belief in miracles is not fully explained until some account is taken of man's ambition to triumph over the stubborn, self-willed, proudly disdainful, Titanic forces which ever hedge him round, restricting his freedom, deriding his hopes and cutting short his career. It does not always appear that God as the psalmist says, "made man to have dominion over the works of his hands," too often the dominion is the other way. Doubtless, however, the passion for this dominion is irrepressible and universal in the human breast. How man chafes, frets and fumes at the presence of anything that chains or balks him! How he clutches at every straw which promises increase of power and ascendancy among contending adverse forces. But, when he has pried with the longest levers he can handle and over every fulcrum he can find and armed himself with every weapon he can forge or wield, what a puny pismire still he is in the presence of the vast, swollen, proud forces of nature rushing on forever through the depths of time and space. How gravitation dashes him to pieces! How the hissing bolt from the angry cloud hits him and he is not! How the sea claps her broad hands and laughs her loud, hoarse, heartless laugh as she gives him unto her children and hides forever his puny pigmy form! How hideously death seems to mock him, sitting back there in the shadows beating, with grinning skull for drum and bleached bones for sticks, his dismal march for the passage of all human souls! Mocked thus and thwarted, in his own opinion, disregarded, despised, trampled over, knocked on the head by these forces, which, by his very nature he forever aspires and struggles to subdue, control and use, there comes to him a vague gleam of hope and a vague but real sense of satisfaction in hearing and believing that somewhere, somehow, sometime, somebody did successfully bridle, beat and use these adverse forces.

And here I am reminded of another explanation of the modern decay of belief in miracles. Science has replaced them by something better. Belief in them came, as we have seen, to satisfy an ineradicable want. It was not likely to depart and did not until some better caterer had begun to feed that want. And first as to the craving for mental stimulus. How adequately has science satisfied this want! How insipid and stale the marvels wherewith mythologies drive out *ennui* compared with the real wonders from before which science has rolled up the curtain. When we have followed the botanist and chemist from the wine vat through the chlorophyll and capillaries of the vine down into the mud and out into the sunshine, and have thus watched that weird witch, that inscrutable alchemist, old dame Nature, all around us and evermore turning mud and water into wine, alas for the miracle at Canaan in Galilee—'tis eclipsed and relish for it gone. When we have followed the physical philosopher through the dizzy æons of time and the wildering wastes of space and have learned from nature's own lips, through this interpreter, how the world and all things therein were made,—long ere we have reached the primal nebula from whose glistening whiteness we must shield our eyes, that all along the journey have rolled about and betimes well nigh burst their sockets—long ere the story has half been told, alas, for the six days miracle. It, too, is eclipsed and relish for it gone forever. As to the irrepressible passion for dominion over the adverse forces of nature, this, too, is much better satisfied by modern science than medieval miracle. When we have seen a child pluck with her one little finger a million tons of

rock from the bed of hell-gate and hurl it like a handful of pebbles afar into the sea, our dominion over nature seems much nearer, our love of power is much more amply gratified than when we follow the footsteps of Samson or Hercules.

Such, then, is the philosophy of miracles—the causes and conditions which originated them and belief in them, and the influences which are now ejecting them from all educated heads. They have not been disproven, except when mechanically defined as incapable of disproof—they are simply being outgrown and superseded. They belong to the child age of religion. The modern-minded religionist no more needs them or uses them than the matured man needs or uses the rattle and jumping-jack of his baby days. They belong to a time when nature was regarded as dead or diabolic, when God dwelt outside of it and when, consequently, they were the only evidence that he was still alive and interested in mundane matters. They belong to a time when the mind within, and consequently the world without, was yet in chaos—in a word, they belong to the age of poetry, and seen as religious poetry, they are for the most part pleasing and beautiful, but insisted on as facts, and facts upon which religion hinges and hangs; they revolt the reason and debase religion. Alas for us if so vast and weighty and necessary a thing as religion must hang above the infinite abyss upon so slender and rotten a wire. "A man's religion" says Carlyle "truly should be that thing of which he is the most certain of anything in the world." Let it hang upon the eternal reason, the soul's sure strong instincts, the facts of daily life and experience—the consciousness of an ever-present, indwelling God whose only but sufficient miracle is the eternal, ever-and-to-all manifest one—his own being.

CELL EDUCATION.

By W. A. CRAM.

In a well ordered state or nation each individual member partakes more or less of the life of the whole,—what the higher brain of the nation thinks, flows out to all men and women; even the lowest in some measure. What the truest heart of the nation feels, throbs through the millions bearing to them more and better life. Thus the highest thoughts and words of the great scholar spread throughout the land. So the music or poetry in the artist's soul feeds the million hungry households. Whatever is true and noble, even in the humblest and most unnoticed life, helps mould and inspire the whole world to its own truth and nobility; even a poor woman nearly two thousand years ago, dropping two mites into the great temple's treasury, lives through all the centuries of Christendom touching us to-day with her humble heavenly charity; each life radiates in all directions without a halt or limit.

What the mother feels, hopes, thinks and strives for is the mind-food and education of her unborn babe; this law of life-diffusion and communication appears to obtain in all the universe. Let us trace this law, or method of nature in the human organism, if we can, and see what it imports: Of the millions of cells that constitute the human body, each one appears to be a living organized being or member. Looked at on another line of life, it is an embryo in the womb, growing, being educated for transformation or birth into a higher condition of life, while possessing and maintaining its own individual body and life, each cell is a kind of unfolding or awakening centre of conscious being to which, and through which the life of the whole body flows. Thus the pain or pleasure in the foot, or eye, affects the whole body of cells. The delight of a great thought or emotion in the brain, flows as an inspiration of new life to each cell of the hand, lung or heart. The heroic deed that awakens noble consciousness through the eye, spreads through the thousands of nerve highways of consciousness throughout the whole organism. This in general terms we call cell education.

Mark the import of this. What we call our conscious life from day to day is a constant education—new birth giving—to the myriads of cell beings that constitute our bodies. We thus live in and through these hosts of lesser lives. Here appears also the same general law of education and growth that we trace so clearly in the relations of larger human lives. Every ennobling emotion we experience ennobles to some degree the life of each cell in our whole organism, so every degrading lust or passion degrades also in some measure our whole body of cell lives. This

is the general law, they rise or fall on the current of our own conscious being.

Each cell is in embryo growing for new and higher birth, for all decay and die from our bodies, that is, they are born into some other larger condition. Daily while we hope, love, think and strive millions of these bodily cells reach maturity, decay and die just as naturally as men and women grow old and die from the society or nation by the same law toward the same end, namely, more and better life. What we call decaying and dying reveal themselves more and more clearly to be a process, a transformation into some new condition of form and life. It appears then that cells living in our bodies, maturing and growing old there, pass or are transformed in body and life into some ethereal invisible state of being about our grosser visible forms. Thus the bodies of rocks, trees, grasses, flowers, insects, etc., transform and pass into the invisible ethereal realm that infolds our grosser world of common sense and visible things; their decay and death is simply a natural process to new life. Here again we discover another line of the same great natural law or fact. The rocks, grasses, trees, insects, etc., through decay and death we say are transformed to live in an ethereal invisible degree of being infolding ours; they thus enter into and help form a vast vital realm or atmosphere over and about our little world of seen forms and life, thus dying from it they yet minister higher life to it again. So these human bodies we wear and use are ever decaying and dying, thus setting free the little cell bodies and souls that for awhile have lived in them and been educated into some measure of their common lives, still attracted to the old home or school as seems the natural law of all being, they abide about our bodies as an invisible atmosphere of new-born life forming a kind of ethereal higher organism for us. We all live out into this and through this ethereal invisible body, resting upon, folded about the ruder one of this world's matter we now consciously use. The cellular dying of our visible bodies appears then essentially to be only a process of growth of finer, more perfect organisms of which we have not yet been born into the conscious use. Only in mysterious infantile ways we sometimes feel and use them as in an embryonic dream or fore-feeling of a higher body and life to come as the soul of the butterfly in pupa state fore-feels the sunshine and upper life soon to be, or the unborn babe in the womb dreams and stirs in the first dim awakening consciousness of the great outer world. We touch each other through this unseen part of us in occult ways, as the earth and moon touch and lead each other through invisible atmospheres that have risen through decay and death from their grosser bodies of matter. Our wills oftentimes speak through invisible organs infolding our ruder ones, words that reach ears far off, whither no common speech may pass, as earth and sun speak their wills to other planets and suns through etherial and electric waves born from the transformation of invisible atmospheres about them. What does all this concern our common sense, practical life? Let us recapitulate a little to trace more plainly the thought farther on. Scientists assure us that every conscious thought and act of our lives is measurable by the death or transformation of so many cells in our body. They die as to their home in our brain, arm or heart, that we may consciously live. But even in this death change the cell soul and life is not lost to us, for dying from their homes in our visible bodies of this world's matter, they only transform into invisible elements and that life, still attracted to us, fold our bodies about and permeate them as an invisible organism of finer matter and power, ministering to us life in higher ways than before. Such kind of life as we educate the cells of our bodies into—through our desires, thoughts, loves and strivings such they bear with them when transformed through death into our growing invisible bodies—such they minister to us again as health or disease, as hope or fear, as joy or pain. As the invisible death exhalations of the earth feed again in certain ways the growing grasses and trees, animals and men, with such elements of life as they bear, whether of sweetness or bitterness, whether of health or disease.

Our hatreds, low desires, and vileness, nourish and

mold the cells of our bodies into like spirit and forms of life, dying from our grosser organisms of matter they still abide about us as an invisible atmosphere of being ministering to us again that same low life of hatred, lust and vileness we imparted to them. On the other hand our noble loves and deeds from day to day are growing and educating a higher unseen spiritual body we unconsciously wear till death, the new birth, comes. As flower and fruit dying are folded about by the spirit and power of their risen sweetness and beauty that feed and delight our senses, so men and women, through noble deeds, lofty loves, and tender charities, clothe their grosser forms and lives with the spirit and power of the risen sweetness and beauty of the dying bodies of this world. Shall we say then, that we waste or sacrifice our bodies and lives for goodness and beauty because they die from us? Rather shall we not say that we thus educate and lead them to transform and rise into an unseen spiritual body and life, that minister an ever higher goodness and beauty of being to us.

A CRUCIAL EXPERIMENT.

By J. P. QUINCY.

[CONCLUDED.]

The small hours of the morning were reached, but they passed very slowly. She must fix her mind upon something to keep it from the fateful chamber above. She would compare her late experiences with the hypothesis upon which Hargrave was pursuing his investigations. Had he not laughingly told her that while her beautiful eyes were seeing strange sights, she must borrow his eyes—which, though not pretty, were penetrating—wherewith to observe herself in the act of seeing? And now, bringing the second sight of the intellect to bear, the conclusion was forced upon her that the psychometric perceptions awakened by the desk were not sense-perceptions, though that term might properly represent the appearance of the young man. She was quite sure that the apparatus in the corpora quadrigemina (Mrs. Hargrave had come to take quite naturally to her husband's hard words) had responded to a stimulus from something about the old cabinet, and yet that this stimulus had not passed the retina of the eye. Then she remembered how Shakespeare, the most trustworthy of all psychical researchers, had set forth this whole matter with absolute clearness. Macbeth recognizes the air-drawn dagger as a percept without a corresponding neumeon. Energy-pulses from the real dagger, upon which his hand rested and which he was to use in the bloody business, informed thus to his eyes. The fatal vision is instantly known to be a psychometric creation. But this clear-headed man, who perceived that the dagger was manufactured of mind stuff, scornfully rejects the suggestion of his wife that the murdered Banquo is made up of the same flimsy material. "If I stand here, I saw him." In this case the picture in the mind was created by impressions received on the eye through the vibrations of light, although the finer nature of the light was adapted only to organs of exceptional sensitiveness. The commentators had missed this carefully marked distinction, as they had missed most of the subtler insights of the poet. Apparitions of those suddenly torn from organic existence might come with force enough "to push us from our stools." Would they ever start us from our comfortably upholstered chairs of natural science? This also might be possible, when the times were ripe.

Three silvery rings from the clock marked the hour when footsteps were again heard upon the stairs. At last the painful suspense was to end. There was an alacrity and vigor in Hargrave's step which betokened release from a great weight of responsibility. The rector was first in the room. His face was that of a man who has escaped from some dire entanglement which circumstances netted about him. Last entered the doctor, rubbing his hands, the embodiment of gentlemanly I-told-you-so complacency.

"Well, well," said he, "you did your best, but fate was against you, as, in one way or another, it always will be."

"I shall yet succeed," said the professor resolutely, "but it will be by other means."

"I have the pleasure of telling you, Mrs. Hargrave," continued Dr. Bense, "that Ephraim Peckster has several more years of life before him. He may yet try his hand at posthumous photography on a future occasion, when some of the present company may be induced to change parts with him. The case was not as desperate as Simpson supposed, though you will please not to quote me as saying so. The stomach's lack of ability to retain food was the serious symptom."

"The presence of Dr. Bense was providential," said Mr. Greyson reverently. "Mr. Peckster had certainly reached the last stage of weakness; even a

teaspoonful of broth was rejected. By the suggestion of Dr. Bense, before attempting to administer food to the patient, he was given a sip of ice water to which was added ten drops of—of—well, the name has gone out of my head. You mentioned the name, I think?"

"I think not," replied the doctor; "there are secrets in my calling as well as in yours. The case is Dr. Simpson's; it is for him to report it to the medical journals if he sees best. There is no harm in saying that the drug is well known, although this use of it is attended with risk. It allays the sensitive state of the mucous surface of the stomach by inducing a condition dangerously resembling paralysis. Then there comes a moment of reaction, when the gastric force responds to alimentary stimulus. The difficulty of determining this happy instant permits the use of this agent only as a last resort. The reports give us but two similar cases where its exhibition was successful. I say two, because the Berlin *Heilkunstler* gave me adequate details of that mentioned in its September issue. As nearly as I can make out, the case must have been one of ascites, if not of anasarca; and this, you see, would furnish no precedent for a matter of simple peritonitis, like that of Mr. Peckster's."

Although the rector did not quite see this, he thought it well to imitate the conventional acquiescence with which the doctor received his own professional statements from the pulpit of St. Philemon's. He accordingly remarked that it was a wonderful dose which had enabled the patient to retain food given at short intervals, till, after three hours, he was pronounced out of danger. He also made bold to advise Dr. Bense to use especial caution lest so delicate a discovery should get into improper hands, for in these days our deepest secrets seemed to be at the mercy of interviewers and reporters.

The last word reminded Clara of her promise to Mr. Beckby. She raised the shade of the window nearest the porch.

There was presently a stamping upon the stone steps, as of one shaking off the snow. Clara opened the front door.

"I have good news for you, Mr. Reporter. Ephraim Peckster is pronounced out of danger."

"That is not good news," said Mr. Beckby, with a disappointed air, "though the fact may be good enough for Mr. Peckster."

"Will you see that the obituary does not appear,—that there is no mistake made at the office?"

"I suppose I must; that is, of course, I will. Good-night, ma'am. You meant to do well by me, and I thank you. A long wait and poor luck!" murmured the reporter to himself, as he went down the steps.

On returning to the dining room Clara found the professor busily engaged in arranging his apparatus in the packing case which the servant had brought from above. She came to his assistance, and patiently fitted each article into its well-padded compartment.

"I will send for this box before ten o'clock in the morning," said Hargrave to the attendant. "We cannot get a carriage at this hour, or I should take it away to-night."

The man bowed his acquiescence.

"I fear we must foot it through the drifts," said Dr. Bense. "It will be a relief to us men, after the ether bottles of the sick room. But I fear that Mrs. Hargrave—"

"Borrow no trouble about that lady," interrupted the professor. "She takes as kindly to all weather as a duck or an Englishwoman. She can outwalk me, who have been called a good pedestrian, and this with the detestable impedimenta of the feminine wardrobe."

Clara found in that walk down the avenue all the refreshment which Dr. Bense had predicted. The storm was over, and there was robust pleasure in pushing through the virgin drifts. A wild, whirling dance those merry flakes must have had of it! Every balustrade and corner of the architect's fancy was exaggerated in preposterous outlines of white. The street lamps winked knowingly from beneath their towering mufflers. The Hargraves, brisker walkers than their friends, were soon far enough in advance for private talk.

"You will promise me now," said Clara.

"Certainly," replied the professor, "I will make no attempt to renew this experiment, though I am sure that under favorable conditions it could be pushed to success. The transition of a human spirit to its next environment, though probably the least critical moment of its existence, is an event which the mass of mankind still regard as of awful importance. Your instinct was true in perceiving that nothing connected with it should be exposed to the criticism of the psychical investigator, with the average incompetence for his quest. I will yet get the scientific proof; but I fear there is no short cut to it. It must be picked up little by little on those long and roundabout ways which lead to knowledge."

"You may be right," said Clara, "yet I sometimes doubt whether the sort of proof you want to carry conviction to a mind like that of Dr. Bense will ever be forthcoming. In such cases the latent faculty of

spiritual apprehension cannot be reached; it is overpowered by the organic body."

"My colleagues in the college," observed Hargrave, "have a right to ask me to show them step by step any reasoning process which I claim conducts to demonstration."

"Are you not assuming that the higher processes of reasoning can be imparted to men upon a lower plane? No one of our day has given us saner conclusions than Emerson, yet he could never show the contemporary intellect how he reached them. The best reasoner may be he who works with such absolute ease and rapidity that the process fades from the memory, leaving only the reliable deposit which we falsely call intuition."

"A pretty fancy, I confess," rejoined the professor; "yet those who may be reasoning on the exalted plane you talk of should never cease their efforts to sink a shaft into the dark academic strata beneath their feet. If Dr. Bense claims that the methods of modern research have settled the non-existence of spirit, I must use the same methods to show him the inadequacy of his conclusion; in short, I must confront him with a ghost."

"And here is one made to order!" exclaimed Clara, pointing to a figure upon a pedestal. "See what the snow has done for Governor Etheredge!"

Their way had led them through a public park, in which stood a life-like statue of a distinguished diplomatist and magistrate. The eminent gentleman posed hatless, in double-breasted Prince Albert frock, and with arm uplifted to the skies. But the merciful snow had now robed him in a spotless toga, appropriate to the Ciceronian oratory which the bronze commemorated. The effect was startling; it bore a wonderful resemblance to the old-fashioned apparition known to our ancestors.

The wind had swept the snow from the ground before the statue, and heaved it in pathless billows on the right and left. For some moments the Hargraves stood spell bound by a spectacle that would never be repeated.

"So we've overtaken you at last!" cried the cheery voice of Dr. Bense. "I must stop a minute; I—I'm really out of breath; I don't skip over these drifts as easily as you young people. Why, do look at Etheredge,—preaching in a surplice, I declare! At last we have a ghost worth turning out to see."

"An extraordinary display," said Mr. Greyson. "Look at the crystals upon that outstretched arm, how they glint in the electric light! We are in the presence of a prophet. And see, the hand points to that rift in the clouds through which shines the winter sparkle of the stars!"

After the tension of those hours of waiting, Clara Hargrave felt all the lift of the keen, buoyant air. The witchery of manner once so familiar in fashionable circles returned to her, as she addressed the doctor with the lively banter of the past:—

"Come, come, Dr. Bense, you and I don't believe in the rector's poetry. If he cannot give us a good practical proposition to go to sleep upon, he had better be as dumb as Mr. Etheredge. Our ways part here; and before saying good-night, it would be well to find something to which we can all assent. Let me see, what can I think of? Ah, I have it! A triangle is a rectilinear figure having three sides. Do we all agree about that? But no, the doctor ought not to commit himself without a vote of his Psychical Society."

"For the first time to-night you are talking good plain prose," said Dr. Bense, entering into the fun, "and we have a special by-law which permits every member to help himself to that a *discretion*; always provided there is enough of it to steady the chairman of his committee with a double portion."

"It's poetry, then, you must run away from," rejoined Clara archly. "Yet some things have been put into verse which are as believable as Mr. Peckster's bank account. Take, for example, this stanza from Omar Khayyam:—

There was a door to which I found no key,
There was a veil through which I could not see;
Some little talk awhile of Me and Thee
There was; and then no more of Thee and Me."

"The last couplet is thoroughly scientific," said the doctor approvingly. "But how could so sensible a writer put up with the inadequate metaphors of the first? There are locksmiths who can open doors without keys to them, and there was never yet a veil which could not be seen through if there glimmered any light to speak of behind it. If the poet had only lived later, he would have found that Bishop Berkeley had provided him with the comparison he wanted. Our friend Greyson—who knows, or ought to know, our greatest churchman at first hand—will remember the 'wall of brass a thousand cubits high' with which his imagination once encircled the British kingdom. Well, just such a wall as that shuts us in. Do we think we look beyond it? We see nothing but the distorted image of our own faces as they peer into the burnished surface. Do we imagine that we hear

voices? They are only our own cries echoed back from the clangorous metal. If we would express our limitation by a metaphor, let us take the bishop's brazen wall."

"Faith will ever soar above its thousand cubits," said the rector.

"Science will yet make a breach in it!" exclaimed Ernest Hargrave.

Both men spoke with the energy of absolute conviction.

The statue pointed with unmoving finger to the rapidly clearing heavens, as the mortals who had paused beneath it took their different ways through the snow.

LOST ILLUSIONS OF OUR YOUTH.

It seems to be the purpose of certain writers to pull down Pocahontas from the pedestal on which she stands as the reputed savior of Captain John Smith when he was about to be put to death by order of her father, King Powhatan, and to convict Smith of tergiversation, if not downright mendacity, says the *Baltimore Sun*. Mr. Henry Adams is the latest writer, in a book of essays just published, to make a thorough examination of the Pocahontas legend, which Bancroft, in his history of the United States, accepted as true. The starting point of Mr. Adams' critical review is "The True History of Virginia," written by Smith himself, in 1608, in which he relates his exploration of the Chickahominy, the killing of two of his men by the Pamunkey Indians; his own subsequent capture, his being carried in triumph through a number of Indian towns, and his final delivery as a prisoner to King Powhatan, who received and treated him well and furnished him with guides, who took him back to Jamestown. In this true story there is not a word about Pocahontas and her rescue of Smith from impending death. In Wingfield's "Discourse on Virginia," published in London a few weeks before the publication of Smith's "True History," an account is given of Smith's journey up the Chickahominy on a voyage of exploration and in search of food for the starving colony of which Wingfield was then the president, but there is no mention of the Pocahontas incident. Accounts of the colony published in England, in 1612 and 1615, are equally silent as to the fact of the heroic act of Pocahontas, which has since become historical.

It was not until the publication in 1824, of Smith's "General History," which was a collection of papers on Virginia by various hands, edited by John Smith, "late governor of Virginia," that the Pocahontas episode first appeared. The story of how Smith was condemned to death, how he was dragged to the sacrificial block, how he was thrown down and the executioners made ready to crush his skull, and how Pocahontas sprang forward, and putting her head on the head of Smith, pleaded with Powhatan for his life, is not told by Smith himself in the general history, although he virtually confirms the truth of it by his tacit indorsement. On many occasions, indeed, Smith had said that he owed his life to the Princess Pocahontas, and in his letter to the queen of James I, he strongly recommended Pocahontas to the patronage of the court when she came to England as the wife of John Rolfe, on the ground of the signal service she had rendered him, but even then he entered into no details. The extraordinary thing about the matter is that in Smith's narrative of his capture on the headwaters of the Chickahominy, and of his subsequent adventures as a prisoner, he invariably speaks of having been well treated, and says nothing of his rescue from death at a critical moment by the intervention of Pocahontas. It was not until sixteen years later that this romantic incident in the annals of Virginia was made public with Smith's acquiescence and by another hand, and from that time passed into history. With some persons who read the essay of Mr. Adams, the verdict will be that the story of the rescue of Smith by Pocahontas was a fraudulent interpolation. With others it will be the Scotch verdict of "not proven," implying doubt, but with the generality the ingrained belief in the truth of the story will remain unshaken.

The literary iconoclasts are so many in these latter days, that doubt is being thrown on the truth of the existence, or the fate, or the sayings of quite a number of historical personages. They are raising at this time new statues in France to Joan of Arc, the heroic peasant girl of Domremy, who, after leading the troops to victory against the English, was taken prisoner, tried and condemned as a heretic and sorceress, and was burnt at the stake in the market place at Rouen. We are now told by more than one French writer that she was not burnt, but pardoned and released, and that she married and became the mother of a family.

They have just been celebrating in Switzerland the sixth centenary anniversary of the independence of that republic, and in the great parade of historical personages was William Tell and his son, having the mythical apple that Tell is alleged to have shot from

the child's head with a cross-bow in the market place of Altdorf. We now are assured that the story of Tell is a myth, that there was no Tell, that he did not shoot an apple on the head of his son by order of Gessler, the Austrian bailiff, and that Gessler was a good administrator and a merciful man. The infamous Lucretia Borgia is declared by Roscoe, the English historian, and by Mr. Astor of New York to have been a good and much maligned woman. (The famous Sappho, did not throw herself from the Leucadian Cliff for love of Phaon, nor did she live a lewd life, but married and lived respectably and respected, according to the German writer, Welcker, who wrote a book to prove her innocence. Bishop Thirwall and Lord Lytton, both believed in the purity of her character. The slaughter of the rear guard of the army of Charlemagne, immortalized in the Norman-French epic, "Chanson de Roland," was not the work of the Moors of Spain, as declared for centuries in song and story, but of the wild Gascons, who descended from their mountains and fell upon Roland and his knightly followers and men-at-arms and massacred them to the last man. Washington did not cut down the young cherry tree with his hatchet. Shakespeare's Hunchback, Richard III., was a well-proportioned man. Cambronne did not say at Waterloo, "The guards die, they never surrender," nor did the Duke of Wellington at the crisis of the battle turn to his English soldiers and say: "Up guards, and at them!" Yet history records these things, and the legends will live in spite of all the destructive criticism.

MEXICAN GHOSTS.

A. L. Chatfield, of the Indianapolis Drug Company, was in the United States Navy several years, and cruised in every sea.

"The experience that left the most lasting impression on me was one I had with ghosts," said he to an Indianapolis News reporter. "Now, I do not believe in ghosts for one minute, but the experience I had is one I am not able to explain away. There is hardly a day of my life that I do not think of it. We stopped at a Mexican port and hadn't been there very long before we learned that the natives were very much excited over a haunted house that stood off by itself in a lonely part of the town.

"All the brave men in the place had visited the house to hear the ghosts, and the experience was such that no one could be induced to go back the second time. The second mate of our ship and I decided to investigate the ghosts. We firmly believed that some one in the place was slipping into the house and making the strange noises that were reported as being heard. The mate was a man who did not know fear, and we agreed that we would go prepared to kill the first ghost that made its appearance.

"We prepared for the expedition by cleaning and loading four good revolvers and by providing a dark lantern. In the afternoon we went to the house and examined it carefully for secret entrances. Every foot of floor and wall was examined, and we saw that the doors were all securely bolted on the inside, except the one to which we had a key. Soon after dark we went to the house and made a second examination and found it as we had left it in the afternoon. We then took our seats in the front room, with our faces toward an open door leading into another room. The house was quiet as death.

"The mate held the dark lantern, with the slide on, and we each held revolvers in our hands. After we had been there perhaps half an hour we heard a noise like one makes in slightly pulling a chair nearer the table. A moment later the chair in the room which we were facing seemed to be picked up and set down again. Then we heard footsteps, and pretty soon the room resounded with noises. The scant furniture, it seemed, was being thrown pell-mell, and the racket became unearthly.

"Now is our time," said the mate in a whisper. At that he turned on the dark-lantern and sprang into the room. The moment we entered it the noises ceased and it was vacant. More than that the furniture stood just as we had left it. We examined the doors and windows, and they were as we had left them. The floor, too, was examined, and no opening was there. Before we had finished our examination noises began upstairs, and in other rooms. A dozen men with heavy boots seemed to be running up and down the stairway. With our dark-lantern we ran up-stairs and through the several rooms, but could see nothing.

"Whenever we would enter a room the noises would seem to be in the next room—or all over the house, for that matter, except in that one room. To make the story short we remained in the house until daylight and the noises continued all night. We chased from one room to another until we were almost completely exhausted, and not once did we catch sight of any living object. We couldn't have been mistaken in the noises. It couldn't have been imagination for neither of us was excited or frightened. Those noises were made in the house, but what by, is the greatest mystery of my life."

THE "SONG OF THE SHOP."

[There are shop girls in Islington working 107 hours a week.]

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
And over her pale, thin face
The tears were beginning to drop,
As, checking a sigh that became a sob,
She sang the "Song of the Shop."

"Oh! it's work—work—work!
Till the brain begins to swim:
And work—work—work,
Till I ache in every limb;
Compelled through the livelong day
Behind the counter to stand,
Till the heart grows sick and the brain benumbed,
As well as the weary hand."

"Work—work—work!
In the hurry and rush and glare;
Work—work—work,
In the foul, gas-poisoned air.
Whatever the seasons be,
No change to my lot they bring;
And it's only because the fashions change
That I know it once more is spring."

"Oh! but to breathe once more
The breath of the cowslip sweet;
To see blue sky above my head
And green grass beneath my feet.
Oh! but one short hour
To feel as I used to feel
Before the counter I was bound
Like a slave, with chains of steel."

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
Essaying in vain to check
The tears that perforce would drop,
As still, in a voice of dolorous tone,
That was half a sigh and half a moan,
She sang this "Song of the Shop."

—LONDON TRUTH.

COLUMBIAN ASSOCIATION OF HOUSEKEEPERS.

The manifold ways by which Chicago as the seat of the coming World's Fair is already working for the progress and help of women, is exemplified in the fact that many of the committees of the World's Fair Congress are made up wholly of women. And not only in science, art, philosophy and literature are these committees to be set to work but in more practical ways. One of the auxiliary committees of the congress is the Columbian Association of Housekeepers, which has for its object scientific enquiry in regard to improvements in house-keeping methods. It is already effectually organized with a printed constitution and by-laws, and meets once a month, when its members make reports in regard to any particular natural law, or scientific discovery which has any bearing on household matters or food supplies. It has committees on physical culture, correct dress, sewing, sanitation, village improvement, food supply, cooking schools, intelligence offices, etc. It aims to take up one subject specially at each meeting and that thoroughly as possible. Among the subjects discussed at some of its meetings were the causes of the fluctuations in the prices of butter, eggs, and other staples, the comparative hygienic values of different fruits and the scientific explanation thereof; cooperation with intelligence offices as a means of obtaining reliable help, and economic and healthful bills of fare. They aim to apply business principles to house-keeping and discuss the most sensible plans in buying food. Price lists of the staple foods of the season are procured from first-class grocers and market men, and these are read and commented upon at each meeting; while a wider interest is invited by the association in giving reports of the work of each meeting to the press. It is hoped by these Chicago ladies that the women of other cities and even in towns and villages, will see the usefulness of this movement in behalf of making women's work easier by bringing to light the most systematic and scientific methods, and form similar organizations in other places of which the Chicago society shall be the headquarters, and all these could send delegates to the World's Fair Congress to compare views. The yearly fees have been set at the low price of one dollar

per annum for the present. Any house-keeper is at liberty to attend these meetings. Any information in regard to this association desired by ladies in other localities may be obtained by addressing the president, Mrs. Laura S. Wilkinson 482 La Salle ave., Chicago.

The truth has been told so often that it hardly needs repetition. Woman has been developed intellectually, as all acknowledge, later than man. The reason is simple: During the period of physical despotism this influence carried with it mental despotism as well, and the more finely organized sex inevitably yielded to the coarser. Over the greater part of the globe to the present day women cannot read and write. It was only in the time of George IV, that there was abandoned, even in England, the old law of "Benefit of Clergy," which exempted from civil punishment those who could read and write—the assumption being that no woman could read or write, and therefore that no woman should have benefit of clergy. A hundred years ago, in our own country, we know by the letters of Abigail Adams that the education of women in the most favored families went little beyond reading and writing. All this is now swept away; but the tradition that lay behind it, "The Shadow of the Harem," as it has been called, is not swept away—the tradition that it is the duty of woman to efface herself. Mme. de Scudery wrote half the novels that bore her brother's name, and he used to lock her up in her room to keep her at it; yet he drew his sword on a friend who had doubted his claim to have written them all. Nobody now doubts that Fanny Mendelssohn wrote many of the "Songs without Words" under her brother's name, but she was suppressed by the whole family the moment she proposed to publish any music as her own. Lord Houghton learned in Germany that a great part of Neander's "Church History" was written by his sister, but the encyclopædias do not include her name. On the whole, it is better to wait a few centuries before denying the lyric genius to the successors of Sappho and music to the sisters of Fanny Mendelssohn.—*Harper's Bazar*.

The costume worn by the Greek women is seldom bought ready made. It is usually either made by the wearers themselves or has come to them by inheritance. A handsome costume is an expensive purchase. The chemise, long enough to form a skirt, is very richly embroidered about the bottom in silk, and the two jackets of white cloth are elaborate. These are sleeveless, but a fine pair of embroidered sleeves makes a separate part of the dress. Silver ornaments for the head, neck and arms, a red apron, a sash and a silk gauze veil complete the costume. The last-named items are luxuries, however, and vary according to the means. Rich maidens braid long strings of coins into their tresses, and at a country dance, where the costume is seen in its full splendor, the eyes of the suitor are as much attracted by the back view as by the face of the fair creature. For every-day use nearly all women of every age wear a handkerchief over the head, and they are for the most part manufactured in Greece.

The latest achievement of the pedometer is to measure the amount of space one's chin travels over in a day. It was reported that a Canandaigua woman recently tied a pedometer to her chin, and found to her surprise she had talked twenty-five miles between breakfast and lunch. She was so embarrassed over the result of the reading of the pedometer that she would not tell what she had been talking about; the children, it might have been, or the servants, but more than likely it was a talk with some dear friend what to wear this season.

ANNIE PAYSON CALL, in a paper on the "Greatest Need of College Girls," in the January *Atlantic*, says: English women are showing a marked superiority over American women in the college career. They are taking prizes and attained marked intellectual distinction, not because their scholastic advantages are greater, nor because of superior intellectual gifts, but because of better physique, more normal nervous systems, and consequently greater power of endurance.

In far-off Japan the beginning of a new era for the women is noticed. On the day when the emperor gave a new constitution to his people, February 11, 1889, he placed his wife beside him in public, and in other

ways signified his intention of establishing the equality of the sexes.

THE National American Woman Suffrage Association will hold its twenty-fourth annual convention in Washington January 17th to 20th. Among the speakers will be Mrs. Lide Meriwether, Mrs. Lucy Stone, Elizabeth Lyle Saxon, Elizabeth Cady Stanton, Susan B. Anthony, Mme. Clara Neyman, Carrie Lane Chapman, the Rev. Anna H. Shaw and May Wright Sewall. Senators Hoar, Warren, Carey, Stanford and Dolph have been invited to deliver addresses. Discussions on "Methods of Work in State Legislatures," "Constitutionality of Extending Suffrage by Legislative Enactments," and "The Columbian Exposition" will be led by Lillie Devereux Blake, Susan B. Anthony and Isabella Beecher Hooker.

Mrs. GEORGE BOWRON, of Chicago, has recently patented a car-coupler of her own invention, whose simplicity and ingenuity have won the praise of all practical railroad men who have seen it. Experts say that by its help cars can be handled much more expeditiously, and with perfect safety. Mrs. Bowron is a native of South America, of Spanish descent. She says her invention is the outcome of ten years' study.

By actual count 150 young women have taken up timber claims in western Washington during the past six months.

A LIBRARY OF SPIRITUAL BOOKS.

TO THE EDITOR: IN THE JOURNAL of December 26th I notice "A Suggestion," by E. C., relative to a circulating library, and asking "could not THE JOURNAL open such a library for its readers?" Whether or not this suggestion could be made practical, I am not prepared to say, but it seems to me that with the manifold duties and burdens now upon the shoulders of THE JOURNAL, it would be asking too much to impose this further duty, unless it could be put on a basis that would remunerate THE JOURNAL for its trouble. THE JOURNAL is engaged, as a part of its business (I take it), in selling books. Would the above suggestion be detrimental to that part of its business? If not, I would suggest that all those interested in the scheme of a circulating library donate either books or money—say the price of a book, or as much more as they may feel able to do—and in this way create a library, paying for all books, and then giving the members of the club the use of the books by paying postage both ways and such a percentage as would repay THE JOURNAL for the trouble of mailing, etc. If such a scheme could be made practical and beneficial, I would be willing to contribute my "mite" in the way of some books and \$5 in money, as I am one of those who do not feel able to purchase all the books they would like to read. M.

KENYON, OHIO.

The founding of a circulating library to scatter books over thousands of miles of territory through the United States mail service is a chimerical scheme. If for no other reason than the risk and expense of carriage, that would be enough to kill the plan. Every time a book made the rounds from the library to the patron and back, the cost would be from one-fourth to one-third its value, and the patron would have to take the risk of loss as the United States mail does not pay for losses. Each patron would first have to deposit several dollars with the librarian to cover possible loss of the book or damage to it. The life of a book constantly on the road would be short; and there would be no end of misunderstandings and differences between the librarian and readers, easily adjusted in a personal interview, but rarely adjustable by correspondence.

Those who feel it as important to feed and clothe the mind as to nourish and protect the body will generally contrive to do it. The trouble is, too many people look upon books as something to be bought when the buying will not restrict expenditures in other directions. Again, the general impression is that a book once read is mastered and of no further use. A dozen standard works, studied as they should be, will bring more intellectual and spiritual

culture to the student than will the superficial reading of ten thousand volumes. It is what the reader digests and assimilates that benefits him. One may make of one's self a literary junk-shop, full of odds and ends, and be a curiosity; but the motley aggregation will only be a cumbersome possession, of little value to the possessor and none to others. We venture to assert that THE JOURNAL has not a dozen readers who cannot by a systematic and persistent effort save one dollar a month for books. If selections are judiciously made, twelve dollars will supply all the books that can be thoroughly mastered in a year by those of mature age with most of their time occupied by the every day duties of life.

We regret that Spiritualism has not that most effective agent for the dissemination of knowledge possessed by the Methodists, and by many organizations claiming not one-fourth the following which Spiritualists assert for their cult: a well-organized Book Concern, capable of doing every part of the work and supplying books, pamphlets and tracts at little above first cost, and the first cost reduced to a minimum by the facilities always at the command of large capital.

AN EXPLANATION.

By the omission of some words in a sentence in my article on "Jesus and Paul," in THE JOURNAL of January 2, 1892, the meaning is rendered obscure. The sentence corrected reads as follows: "A small part of the oration is devoted to the presentation of evidence from heathen sources, not that Jesus was a man, but that he was God, and the son of God, predicted by the Erythraean Sibyl and the poet Virgil; and this is what Taylor quotes from the oration, and he calls it the whole of the evidence in the fourth century in favor of the Christian religion,—as arrant a falsehood as man ever penned, etc." The omission of the italicized words renders it impracticable to tell with certainty what it is that is called an arrant falsehood of Taylor's.

W. E. COLEMAN.

IN *Spiritualistische Blaetter* of some months ago, just brought to our attention, Dr. B. Cyriax, the editor makes the announcement of the passage to a better life of his wife, Auguste, at the age of 76. She was a faithful companion, without whom, as the valiant doctor says, he would never have entered on his mission in Germany to fight the battle for Spiritualism against prejudice and bigotry. She taught school while conducting the household when her husband was sick and suffering and in every way aided and encouraged him. Dr. Cyriax has the sympathy of THE JOURNAL in his great affliction.

Our *Best Words Weekly*, a Unitarian paper published at Shelbyville, Illinois, speaks its mind about THE JOURNAL, thus:

THE RELIGIO-PHILOSOPHICAL JOURNAL, published at 92 La Salle street, Chicago, edited by Col. John C. Bundy, is one of the ablest and most fair play weeklies in America. We don't say this because we always agree with it, for we do not. But aside from its specialty of Spiritualistic phenomena and philosophy, it is valuable or its weekly statement of facts and pithy and brave criticisms of men and things.

THOSE of our subscribers who have sent orders to THE JOURNAL for the Christmas number of the *Review of Reviews* are asked to "possess their souls in patience" for a few days, as the demand being so great our supply was soon exhausted, but we expect in a few days to receive another lot when all orders will be immediately filled.

DR. J. R. BUCHANAN in a private letter accompanying manuscript writes: "I find Kansas City an attractive place for me, the press friendly, the people intelligent and progressive and the climate beneficial."



IN MEMORIAM ABRAHAM KUENEN.

TO THE EDITOR: I was surprised and pained at the receipt to-day from Leiden, Holland, of a circular letter, in the vernacular of that country, Dutch, which I will translate as follows:

"Leiden, December 10, 1891: To our great sorrow, died this morning, after a long illness, suddenly yet calmly, our dearly beloved Father and Brother, Abraham Kuenen, in life, professor at the University at this place, at the age of 63 years.

In the name of all.

(Signed). J. P. KUENEN."

"A Master in Israel" has fallen; by his taking off, the world has suffered a great loss. For many years Dr. Kuenen has been Professor of Theology in the University of Leiden; and his works have been among the most important in the domain of religion that have been published during this century. As a Biblical scientist, in my opinion, he had few if any equals and no superiors. His great work, "The Religion of Israel," originally published in 1869-70 (English translation 1874-75), was an epoch-marking book. It was this work which enabled the world to trace, step by step, the evolution of the religion of the Hebrews, and which for the first time established scientifically the approximate dates and the order of succession of the several parts of the Pentateuch and Joshua. In this great work, it was shown that instead of the leading Elohist portions of the Hexateuch, including the Lental legislation, being among the first written parts thereof, as had been thought, they were, broadly speaking, the last that were written, dating from the time of the exile. This revolutionary reconstruction of the so-called Mosaic books, now generally accepted by rational Biblical scholars, had been suggested by Graf and others prior to Kuenen, but it met with little or no favor, until illumined by the torch of Kuenen's great genius. What Graf had suggested Kuenen demonstrated in a manner leaving little to be said by others. Following in Kuenen's wake, Wellhausen in 1878 published his "History of Israel," a work devoted to the establishment of the same general principles in the evolution of the Hebrews as formulated in Kuenen's great work published nine years previously. The influence of Wellhausen's book led to general acceptance in Germany among the rationalistic scholars of the Graf-Kuenen order of development, of the Hexateuchal literature; and a number of the orthodox scholars, alike in that country as in England and America, have since accepted its conclusions wholly or in part. It was Kuenen's monumental work which led to the great revolution in theological ideas now in progress, of which heresy trials like those of Dr. Briggs in America and Prof. W. Robertson Smith in Scotland are salient features. The old-time dogmas about the writing of the books of the Old Testament are dead, and soon will be buried forever; and to Dr. Kuenen, more than to any other person, is this due. Well may the world mourn his loss!

In 1861-64 Dr. Kuenen published the first edition of his "Historico-Critical Inquiry as to the Origin and Collection of the Books of the Old Testament." In 1885 the first volume of an entirely new edition thereof was published, devoted to "The Hexateuch," an English translation of which was published in 1886. This is a standard work on the origin and composite composition of the first six books of the Bible,—showing to which of the various writers of these books each verse or part of a verse is to be credited. I have not learned whether Dr. Kuenen lived long enough to finish the remainder of his new edition of this excellent work; it is to be hoped that he did.

Another standard work was his "Prophecy and Prophecy in Israel," in which every prophecy in the Old Testament is discussed, as to its meaning and to its fulfillment or failure. The Hibbert Lectures of Dr. Kuenen, in London, upon "National Religions and Universal Religions," published in 1882, are a worthy contribution to the science of comparative theology. In addition to minor works, Dr. Kuenen has contributed many scholarly essays to the *Theologisch Tijdschrift* of his native land.

Not least among the good work done by Dr. Kuenen was the assistance rendered in

the production of "The Bible for Young People," (published in America under the name of "The Bible for Learners")—a work in which the contents of the entire Bible, Old and New Testaments, are presented in interesting narrative form, based upon the results of rational Biblical science, or the historico-critical method; the best single book on the Bible, for popular reading, that has ever been published, in my opinion.

I have been in correspondence with this learned scholar for a number of years; and the character of his letters, as well as the style and characteristics of his various works, indicates the possession of a personal character in keeping with the great merit of his literary productions—that he was a modest, exemplary gentleman, scrupulously conscientious, endowed with rare and amiable virtues.

WM. EMMETTE COLEMAN.

SAN FRANCISCO, CAL.

WHAT CAN WE DO ABOUT IT?

TO THE EDITOR: According to my knowledge of people in the ranks of professed Spiritualists, there is no class among whom there is so large a proportion of abstainers from alcoholic beverages. Neither have I heard of any among these who help to sustain the liquor traffic directly or indirectly, as stockholders in any brewery or distillery, or lessees of drink shops. But the query often arises in my mind, are Spiritualists doing all they might to promote the total abstinence principle?

The really spiritual ideal of mortal life is identical with the really Christian. The body is the temple of the Supreme divine power, and if the temple is defiled, the Supreme power makes this defilement its destroyer. This is demonstrated in the most tragic manner by the drink habit. The victim of alcoholism is trailed in the mire of physical, mental and moral degradation. He becomes a loathsome encumbrance to the family and the community, often a peril to his fellow beings.

Spite of the efforts of the temperance workers, the manufacture and sale of intoxicants increases with the increase of population. The internal revenue tax shows an increase of \$1,648,588.55 for spirit and \$2,556,595.18 in fermented liquors, over the amount of 1890.

Third party prohibitionists concentrate all their forces upon political action and legal coercion to abolish the saloon. If persons can have no living faith in other methods, they can best expend their energies in fighting on this ground. But the saloon is not by any means responsible for the drink habit in all cases. The saloon is the result of the drink habit, largely. Then, too, there are a large proportion of drinkers who never frequent saloons.

It is certainly to be hoped that the advice of the President of the United States Brewers' Association, which held its annual convention at Cleveland, O., last May, will be faithfully carried out. Referring to prohibition, he said: "I would advise the continuing of our present policy in dealing with the prohibition question, that is, to disseminate through an ably conducted literary bureau, such information and statistical results as will convince all who are unbiased, that individual habits of the people, practiced without annoyance to their neighbors, cannot be regulated by law, and that all attempts in that direction, whenever and wherever made, have failed and invariably have resulted in a state of affairs which has fostered and developed traits in human character and practices that are despised everywhere, such as hypocrisy, blackmailing, and the non-observance of the law."

Stomach fellowship is the basis of a great deal of social contact that is unobjectionable, and the social glass is a more ready source of this fellowship than the dinner table. A vast amount of distilled spirits, as well as fermented liquors, is dispensed at reputable restaurants, to people who are never disagreeably intoxicated, and a large amount is dispensed by the individual from his private closet, to himself and friends, "without annoyance to his neighbors."

The wisely ordained resistance of human nature to coercion, and the imperious demands of habit, when poison hunger has been acquired, will invent means to supply gratification of appetite in spite of prohibitory laws. The beer brewers calculate correctly on that fact.

After listening to the interesting testimonies of graduates of the Dipsocura Club not long since, I received from two of the number in answer to my expressed wish to

know how they started the habit of drinking, an account of their experience. In one case the habit was evidently hereditary; in the other it was secondary to the morphine habit. For an overstrain of muscles the physician had given a hypodermic injection of morphine which laid the foundation of that poison hunger. Instead of applications and proper rest, a sensible and safe treatment, the man kept at his business and relieved his pain by morphine. To brace himself from its depressing effects he commenced to take whisky.

What can touch bedrock in the needful education on this momentous subject, but the instruction of our youth to understand the destructive effects of alcohol and narcotics upon the system? How many parents among Spiritualists are interesting themselves in this method of prevention of the drink habit? How many among them are informed whether the teaching that has been provided for by the W. O. T. U., is carried forward in our public schools? Every child ought to understand before they graduate what terribly destructive agencies are alcohol, opium and tobacco. Three generations completely destroy the victims of these inherited evils. Cannot all people who have at heart the well being of humanity unite on the ground of protecting the coming man and woman from the destruction of the drink habit? Spiritualists more than any class of people understand the terrible results both in this life and in that which is to come of defiling the body, and forming debasing habits.

A gentleman told me that a member of the school board in a suburb of Chicago objected to the temperance teaching in schools, "because it would tend to make children disrespect their parents!" If parents will defile and degrade themselves by the drink habit, they deserve disrespect. Can the Commonwealth afford to have the army of drinkers continually replenished? As a matter of economy, merely, is it not incumbent on citizens to use every possible means to encure sober people to the community? Can we fail to try to reach all classes of drinkers, those who are not an annoyance to their neighbors, as well as those who are, and retain a conscience void of the sin of omission? Shall we let the children grow up in ignorance of the terrible destroyer, and of the better way of living.

Is there nothing more to be done, and what can we do to increase the total abstainers from alcoholic drinks and all narcotics among the children who soon will enter upon the responsibilities of citizenship and parenthood?

LUCINDA B. CHANDLER.

AUTOMATIC PHONETIC WRITING.

TO THE EDITOR: So many different phases of spirit phenomena have appeared during the last four decades that a catalogue of them would make pages. I have another phase to describe, which occurred with the same person mentioned in my last two articles.

He came to me one day and related that while attending to his lathe he heard singular sounds repeated as though by a human voice. He imitated them as well as he could, and said he could make nothing out of them and wished I would tell him what they meant. I saw at once that they were phonetic sounds of the phonetic alphabet. They were continued for some time.

He was ordered to get a manuscript book of about fifty pages. Instruction was given him that he should retire to his chamber, as isolated as possible from the household, and his spirit friend would attempt to explain the purport of the strange sounds that had been given him.

Experiments had been made with his right hand and arm in long hand, and also in ornamental hand, a specimen of which I have now in my possession. He obtained the book as requested, and retired as ordered, and then commenced a remarkable work. The manuscript book was opened and a complete phonetic and phonographic alphabet was incubated in the book, with all the characters then in use by the best phonographers then living. The signs were cut with the pen, equal in curve, shading and accuracy, of any printed book containing the same. The complete system of phonetic teaching was there inscribed. Exercises in writing were given in the recording and reporting style, and several long articles in verse and prose were written in long-hand and phonetic. The long-hand was executed in the most perfect manner in the shape of letters and shading, and the phonetic was equally well executed, the medium's own handwriting being in an ordinary legible hand and nothing more.

The venerable John Peirpont and T. W. Higginson lectured for the Spiritualists in this city and I invited them to visit the humble dwelling of my friend, and they examined the work and subsequently sent the ablest phonographer then in the city of Boston to examine the manuscript, and they one and all said that it contained all of the alphabetical signs of applause, etc., that were then in existence.

During all this time, our good spirit friend, Freeman Knowles, asserted himself. The muscles of the arm and hand were in complete control and at times his mind was free to witness the progress of the work, but most of the time he was wholly unconscious of what was being done, for the reason that the exercise of his mind would interfere with the ease in accomplishing the work. The book when I last saw it, was free from any blemishes, and during the execution of the work especial care was taken by the spirit, so that the page should not be soiled in any way by the hand, or by blot or error, so that there was not one from the beginning to the end. And this you may imagine was no slight task for one who was daily occupied in the machine shop of one of our cotton mills.

Was the above described work the result of his sub-conscious self, or his double, constantly asserting that he was Freeman Knowles, one who once lived on this earth in a human body, and now a spirit living a continuous life as the same conscious person in a super-mundane existence, and using the organs of this humble machinist to produce the work of the manuscript!

The human being is a marvellous combination of powers, many yet unknown, but it seems to me after a study of these phenomena for a half century, that there can not possibly be any development that shall account for the constant assertion of the spirit, in any other way than that it is just what is claimed to be, the human spirit disrobed of its earthly body, and clothed upon with a spirit body adapted to the changed environments of the higher life.

A. B. PLIMPTON.

A LESSON FROM A MURDER TRIAL.

According to the oral testimony given during the trial of Dr. Graves, at Denver, when the doctor learned, presumably from a "maid" whom Mrs. Barnaby had employed on the doctor's recommendation, that Mrs. Barnaby was thinking of buying a \$4,000 cottage in the Adirondacks, where she had lived every summer for seven years, he wrote her threatening that in case she did so, or did anything else with her property without his advice or consent, she should be placed under guardianship. In the same letter he expatiated on what her fate would be in that event, describing it as that of a prisoner in her own house at Providence, R. I., who would be dependent on another's will for the necessities of life, and who could not in other respects have more liberty than a "six-year-old child." The New York Press without expressing any opinion as to Dr. Graves' guilt in sending his benefactress and dupe a bottle of "fine old whiskey" containing no whiskey but arsenic enough to kill a dozen persons, says: "The lesson is that women should be taught to manage money matters. No matter whether a woman be maid, wife or widow, she ought to know what to do with such property or funds or income as appertain unto her situation in life. If she is poor she may some day need to earn her living, if not her children's. If she is rich she may some day need to know how to take care of her wealth and keep it and herself out of the clutches of oily tongued sharpers. There is something pitiful in the tale that has been coming out in court of this woman, owning an independent fortune, yet in constant torment, anxiety, discontent, regretting that she had ever given her persecutor power of attorney, yet dreading what he might do to her if she revoked it. Every business man who loves the members of his household should take warning from this sad story. The time to guard them against such an experience is now, every day, while the home circle is unbroken and prosperity smiles. Business methods, the keeping of accounts, the drawing of checks, the appointment of agents, the rates of interest, stocks, bonds, mortgages and rents, together with the few and plain points of law applicable to the settlement of an estate after the decease of the head of the family—these matters are part of what ought to be the education, theoretical and, far as possible, practical, of every woman who is situated so that at any moment she may have use for this knowledge.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Miracles of Missions. By A. T. Pierson, D. D. New York, London and Toronto: Funk & Wagnalls Co., pp. 193, cloth, \$1.00; paper, 35 cents.

It is a common remark that "The age of miracles is past." If this volume is true God is putting "the seal of his power" upon the work of missionaries in pagan lands. The book tells of miracles wrought by the Almighty, testifying his presence in the labors of the men and women of the mission fields. Dr. Pierson, who is the author of the book, and is editor of *The Missionary Review of the World*, and who is now occupying the pulpit of C. H. Spurgeon in London, during the convalescence of the great preacher, is eminently able to present these "miracles," and those who are specially interested in missions will welcome this book. But by miracles the author does not mean violations of natural laws. He takes pains to tell his readers that miracle means nothing more or less than a wonder to which God appeals as a sign of divine presence, and that he uses the term to indicate "amazing wonders of divine interposition and human transformation if we deny the divine element." If Dr. Pierson understood the phenomena of modern Spiritualism, he might find an explanation of some of the things he relates without recourse to the hypothesis of special interposition of the Almighty to favor missions.

The only Good Thing in all the World. By Prof. J. B. Turner. Chicago: Open Court Publishing Co. 1891, pp. 167, cloth, \$1.00.

Professor Turner accepts "the real teachings of Christ," "the authorized and verifiable Christ words," as the highest philosophy and morality and in this little work he presents and expounds the reported words of the Nazarene reformer whom he earnestly defends against those who have held him responsible for "our so-called Christianities."

The Supreme Passions of Man. By Paul Paquin. Battle Creek, Mich.: The Little Blue Book Co., 1891, pp. 150.

This little work gives some facts of biology and physiology, points out that certain foods and drinks tend to increase the passions of the flesh and advocates home training and public school education, including dietetics supported by moral influence, throughout the world, for the promotion of virtue.

Afloat and Ashore. By Edward Everett Hale (Young Patriot series). Chicago: Searle and Gorton, 69 Dearborn st. pp. 31. Price, 40 cents.

This pretty booklet by one of the most popular writers of America relates the apparently true story of the adventures of a Massachusetts boy during the Revolutionary war, one who was a sort of protegee of Lafayette. It is a stirring story of France and America, land and sea, of mutiny, imprisonment and bravery.

Thais. By Anatole France: Translated by A. D. Hall, Chicago: Nile C. Smith, 323 Dearborn st.

This work is composed of a number of interesting stories in which religion and philosophy are considered and the radical errors of the ascetic and monastic practices of the early church are pointed out.

Health Calendar for 1892. Price 50 cents. This is a sort of kitchen help for housekeepers. In addition to sentiment for every morning, it has a carefully arranged menu for every day of the year, of healthful and attractive dishes with recipes for the same; a variety of useful information, as "Dishes for the Sick," "Canning Fruit," making jellies, etc., also, ices, bread, cakes, with much of value to every mother and housekeeper. Frank E. Housch & Co., Brattleboro, Vt.

MAGAZINES.

A new candidate for public favor in the field of magazine literature is *The Beacon Magazine*, "devoted to religion, literature, music, and arts, and the reproduction of rare manuscripts," whose initial number is just received. Published by the Beacon Publishing Co., "World Building," New York City. It opens with an article on "Washington" by Rev. Charles F. Deems, in which *fac simile* copies of the autograph

prayers of the first president are given. Anthony Comstock, Carlos Martyn, David Gregg, are among the contributors.—The *Atlantic Monthly* for January begins the year with a new serial story by Marion Crawford "Don Orsini," the scene of which is laid in Rome as it is to-day. Henry James' paper on Lowell deals mainly with his literary and social life in London. A paper on "Boston" by R. W. Emerson is very characteristic. A keen interest will be felt in Walter Crane's article, "Why Socialism Appeals to Artists," in view of his recent treatment by Boston society people because of his socialistic views. A glimpse of the life of an English thinker is afforded by the publication of a collection of letters from John Stuart Mill, called out by his connection with the *Westminster Review*, which give interesting views of men and things. Annie Payson Call has a timely article on "The Greatest Need of College Girls," the short story is by Herbert D. Ward.—The leading article of the *New England Magazine* for January is Julius H. Ward's sketch of the life and work of his intimate friend Bishop Phillips Brooks. It is finely illustrated with portraits of the great Boston preacher at different periods of his life and sketches of his churches and homes in Philadelphia, Boston, etc. St. Louis is the city which is depicted in words by Prof. C. M. Woodward, illustrated by Ross Turner, the famous Boston impressionist. The stories of this number are of a quaint unusual character, very refreshing in these days of claptrap sensationalism. Edith Mary Norris' "A Salem Witch," is a bright little story with a strain of pathos in it, and something of Hawthorne's power. "The Yellow Wall Paper," by Charlotte Perkins Stetson, reads like the reminiscences of an opium debauch.—The *Unitarian* for January is an exceptionally good number. Among the most noteworthy of the contributions are "A Woman's Travel Notes in Europe" by Marie C. Remick, a member of the Chicago Woman's Club, this letter of the series she is writing treats of woman's position in England, of the best way for travellers to live, of the efficiency of the police, etc. S. Fletcher Williams has an excellent article on John Stuart Mill and S. C. Beane one on James Parton.—The January *International Journal of Ethics* has the following: "The Ethical Aspects of the Papal Encyclical," by Brother Azarias. "The Three Religions," by J. S. Mackenzie. "The Ethics of Hegel," by Rev. J. McBride Sterrett. "A Palm of Peace from German Soil," by Fannie Hertz. "Authority in the Sphere of Conduct and Intellect," by Prof. H. Nettleship, of Oxford, Eng. It has also interesting discussions on current topics and a number of good book reviews.—The January *Wide Awake* comes with a store of good things for young and old that are as entertaining as they are varied. Of special interest is Sallie Joy White's description of the new Leland Stanford, Jr., University in the state of California. A fine portrait of the boy after whom the university is named is the frontispiece of this number which is more than usually rich in illustration, poetry and story.—The holiday number of *Our Little Ones and the Nursery* is that of January, and Christmas joys can be enjoyed over again by the children fortunate enough to see this number.

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By E. J. HOWES.

December sunlight on the low, white hills,
Rests pale and weary and half slumbering,
And irks it not to loose the frozen rills,
Nor warm the breast so feebly twittering
Of delicate brown bird—nor frets to mould
A dying splendor from faint evening gold.

With resignation now, the year that dies
On the true breast of patient mother earth,
Smiles in the waning glory of the skies,
And to a sigh has hushed the autumn's mirth.
Its garnered sheaves and bountiful renown,
From overweary hands, it layeth down.

At the appointed hour the stroke of time
Will number it among the things that were,
And strike it changeless, silent and sublime.
Its lights and shadows frail as gossamer
Will share its fixed ascension unto power,
As the deep "It is finished" thrills the hour.

December sunlight on the low, white hills
Rests pale and weary and half slumbering.
Half palsied is the giant hand which fills
The minished urn of days fast numbering.
Some message unto man haunts the sweet sky,
Some movement on the air says low "Good-by."
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They stood beside the cottage door,
Their old-time trysting place;
A woeful look his visage wore,
And gloom was on her face.

For he had visited a fair,
Held in a church near by,
And met another maiden there
And treated her to pie.

And she had said their dream was o'er,
(Condemn the maid who can)
And never, never, never more
Would she believe a man.

And he had tried the best he knew
To lead her to relent,
Or speak, at least, a word or two
To him before he went.

"Say but two words, love, I implore,
My homeward path to light."
She did, for, as she shut the door,
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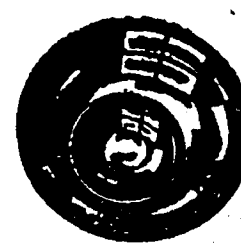
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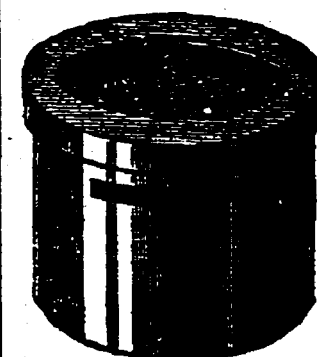
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IN MEMORIAM ABRAHAM KUENEN.

TO THE EDITOR: I was surprised and pained at the receipt to-day from Leiden, Holland, of a circular letter, in the vernacular of that country, Dutch, which I will translate as follows:

"Leiden, December 10, 1891: To our great sorrow, died this morning, after a long illness, suddenly yet calmly, our dearly beloved Father and Brother, Abraham Kuenen, in life, professor at the University at this place, at the age of 63 years.

In the name of all.

(Signed). J. P. KUENEN."

"A Master in Israel" has fallen; by his taking off, the world has suffered a great loss. For many years Dr. Kuenen has been Professor of Theology in the University of Leiden; and his works have been among the most important in the domain of religion that have been published during this century. As a Biblical scientist, in my opinion, he had few if any equals and no superiors. His great work, "The Religion of Israel," originally published in 1869-70 (English translation 1874-75), was an epoch-marking book. It was this work which enabled the world to trace, step by step, the evolution of the religion of the Hebrews, and which for the first time established scientifically the approximate dates and the order of succession of the several parts of the Pentateuch and Joshua. In this great work, it was shown that instead of the leading Elohist portions of the Hexateuch, including the Lental legislation, being among the first written parts thereof, as had been thought, they were, broadly speaking, the last that were written, dating from the time of the exile. This revolutionary reconstruction of the so-called Mosaic books, now generally accepted by rational Biblical scholars, had been suggested by Graf and others prior to Kuenen, but it met with little or no favor, until illumined by the torch of Kuenen's great genius. What Graf had suggested Kuenen demonstrated in a manner leaving little to be said by others. Following in Kuenen's wake, Wellhausen in 1878 published his "History of Israel," a work devoted to the establishment of the same general principles in the evolution of the Hebrews as formulated in Kuenen's great work published nine years previously. The influence of Wellhausen's book led to general acceptance in Germany among the rationalistic scholars of the Graf-Kuenen order of development, of the Hexateuchal literature; and a number of the orthodox scholars, alike in that country as in England and America, have since accepted its conclusions wholly or in part. It was Kuenen's monumental work which led to the great revolution in theological ideas now in progress, of which heresy trials like those of Dr. Briggs in America and Prof. W. Robertson Smith in Scotland are salient features. The old-time dogmas about the writing of the books of the Old Testament are dead, and soon will be buried forever; and to Dr. Kuenen, more than to any other person, is this due. Well may the world mourn his loss!

In 1861-64 Dr. Kuenen published the first edition of his "Historico-Critical Inquiry as to the Origin and Collection of the Books of the Old Testament." In 1885 the first volume of an entirely new edition thereof was published, devoted to "The Hexateuch," an English translation of which was published in 1886. This is a standard work on the origin and composite composition of the first six books of the Bible,—showing to which of the various writers of these books each verse or part of a verse is to be credited. I have not learned whether Dr. Kuenen lived long enough to finish the remainder of his new edition of this excellent work; it is to be hoped that he did.

Another standard work was his "Prophecies and Prophecy in Israel," in which every prophecy in the Old Testament is discussed, as to its meaning and to its fulfillment or failure. The Hibbert Lectures of Dr. Kuenen, in London, upon "National Religions and Universal Religions," published in 1882, are a worthy contribution to the science of comparative theology. In addition to minor works, Dr. Kuenen has contributed many scholarly essays to the *Theologisch Tijdschrift* of his native land.

Not least among the good work done by Dr. Kuenen was the assistance rendered in

the production of "The Bible for Young People," (published in America under the name of "The Bible for Learners")—a work in which the contents of the entire Bible, Old and New Testaments, are presented in interesting narrative form, based upon the results of rational Biblical science, or the historico-critical method; the best single book on the Bible, for popular reading, that has ever been published, in my opinion.

I have been in correspondence with this learned scholar for a number of years; and the character of his letters, as well as the style and characteristics of his various works, indicates the possession of a personal character in keeping with the great merit of his literary productions—that he was a modest, exemplary gentleman, scrupulously conscientious, endowed with rare and amiable virtues.

WM. EMMETTE COLEMAN.

SAN FRANCISCO, CAL.

WHAT CAN WE DO ABOUT IT?

TO THE EDITOR: According to my knowledge of people in the ranks of professed Spiritualists, there is no class among whom there is so large a proportion of abstainers from alcoholic beverages. Neither have I heard of any among these who help to sustain the liquor traffic directly or indirectly, as stockholders in any brewery or distillery, or lessees of drink shops. But the query often arises in my mind, are Spiritualists doing all they might to promote the total abstinence principle?

The really spiritual ideal of mortal life is identical with the really Christian. The body is the temple of the Supreme divine power, and if the temple is defiled, the Supreme power makes this defilement its destroyer. This is demonstrated in the most tragic manner by the drink habit. The victim of alcoholism is trailed in the mire of physical, mental and moral degradation. He becomes a loathsome encumbrance to the family and the community, often a peril to his fellow beings.

Spite of the efforts of the temperance workers, the manufacture and sale of intoxicants increases with the increase of population. The internal revenue tax shows an increase of \$1,048,588.55 for spirit and \$2,556,595.18 in fermented liquors, over the amount of 1890.

Third party prohibitionists concentrate all their forces upon political action and legal coercion to abolish the saloon. If persons can have no living faith in other methods, they can best expend their energies in fighting on this ground. But the saloon is not by any means responsible for the drink habit in all cases. The saloon is the result of the drink habit, largely. Then, too, there are a large proportion of drinkers who never frequent saloons.

It is certainly to be hoped that the advice of the President of the United States Brewers' Association, which held its annual convention at Cleveland, O., last May, will be faithfully carried out. Referring to prohibition, he said: "I would advise the continuing of our present policy in dealing with the prohibition question, that is, to disseminate through an ably conducted literary bureau, such information and statistical results as will convince all who are unbiased, that individual habits of the people, practiced without annoyance to their neighbors, cannot be regulated by law, and that all attempts in that direction, whenever and wherever made, have failed and invariably have resulted in a state of affairs which has fostered and developed traits in human character and practices that are despised everywhere, such as hypocrisy, blackmailing, and the non-observance of the law."

Stomach fellowship is the basis of a great deal of social contact that is unobjectionable, and the social glass is a more ready source of this fellowship than the dinner table. A vast amount of distilled spirits, as well as fermented liquors, is dispensed at reputable restaurants, to people who are never disagreeably intoxicated, and a large amount is dispensed by the individual from his private closet, to himself and friends, "without annoyance to his neighbors."

The wisely ordained resistance of human nature to coercion, and the imperious demands of habit, when poison hunger has been acquired, will invent means to supply gratification of appetite in spite of prohibitory laws. The beer brewers calculate correctly on that fact.

After listening to the interesting testimonies of graduates of the Dipsocura Club not long since, I received from two of the number in answer to my expressed wish to

know how they started the habit of drinking, an account of their experience. In one case the habit was evidently hereditary; in the other it was secondary to the morphine habit. For an overstrain of muscles the physician had given a hypodermic injection of morphine which laid the foundation of that poison hunger. Instead of applications and proper rest, a sensible and safe treatment, the man kept at his business and relieved his pain by morphine. To brace himself from its depressing effects he commenced to take whisky.

What can touch bedrock in the needful education on this momentous subject, but the instruction of our youth to understand the destructive effects of alcohol and narcotics upon the system? How many parents among Spiritualists are interesting themselves in this method of prevention of the drink habit? How many among them are informed whether the teaching that has been provided for by the W. C. T. U., is carried forward in our public schools? Every child ought to understand before they graduate what terribly destructive agencies are alcohol, opium and tobacco. Three generations completely destroy the victims of these inherited evils. Cannot all people who have at heart the well being of humanity unite on the ground of protecting the coming man and woman from the destruction of the drink habit? Spiritualists more than any class of people understand the terrible results both in this life and in that which is to come of defiling the body, and forming debasing habits.

A gentleman told me that a member of the school board in a suburb of Chicago objected to the temperance teaching in schools, "because it would tend to make children disrespect their parents!" If parents will defile and degrade themselves by the drink habit, they deserve disrespect. Can the Commonwealth afford to have the army of drinkers continually replenished? As a matter of economy, merely, is it not incumbent on citizens to use every possible means to encure sober people to the community? Can we fail to try to reach all classes of drinkers, those who are not an annoyance to their neighbors, as well as those who are, and retain a conscience void of the sin of omission? Shall we let the children grow up in ignorance of the terrible destroyer, and of the better way of living.

Is there nothing more to be done, and what can we do to increase the total abstainers from alcoholic drinks and all narcotics among the children who soon will enter upon the responsibilities of citizenship and parenthood?

LUCINDA B. CHANDLER.

AUTOMATIC PHONETIC WRITING.

TO THE EDITOR: So many different phases of spirit phenomena have appeared during the last four decades that a catalogue of them would make pages. I have another phase to describe, which occurred with the same person mentioned in my last two articles.

He came to me one day and related that while attending to his lathe he heard singular sounds repeated as though by a human voice. He imitated them as well as he could, and said he could make nothing out of them and wished I would tell him what they meant. I saw at once that they were phonetic sounds of the phonetic alphabet. They were continued for some time.

He was ordered to get a manuscript book of about fifty pages. Instruction was given him that he should retire to his chamber, as isolated as possible from the household, and his spirit friend would attempt to explain the purport of the strange sounds that had been given him.

Experiments had been made with his right hand and arm in long hand, and also in ornamental hand, a specimen of which I have now in my possession. He obtained the book as requested, and retired as ordered, and then commenced a remarkable work. The manuscript book was opened and a complete phonetic and phonographic alphabet was incised in the book, with all the characters then in use by the best phonographers then living. The signs were cut with the pen, equal in curve, shading and accuracy, of any printed book containing the same. The complete system of phonetic teaching was there inscribed. Exercises in writing were given in the recording and reporting style, and several long articles in verse and prose were written in long-hand and phonetic. The long-hand was executed in the most perfect manner in the shape of letters and shading, and the phonetic was equally well executed, the medium's own handwriting being in an ordinary legible hand and nothing more.

The venerable John Peirpont and T. W. Higginson lectured for the Spiritualists in this city and I invited them to visit the humble dwelling of my friend, and they examined the work and subsequently sent the ablest phonographer then in the city of Boston to examine the manuscript, and they one and all said that it contained all of the alphabetical signs of applause, etc., that were then in existence.

During all this time, our good spirit friend, Freeman Knowles, asserted himself. The muscles of the arm and hand were in complete control and at times his mind was free to witness the progress of the work, but most of the time he was wholly unconscious of what was being done, for the reason that the exercise of his mind would interfere with the ease in accomplishing the work. The book when I last saw it, was free from any blemishes, and during the execution of the work especial care was taken by the spirit, so that the page should not be soiled in any way by the hand, or by blot or error, so that there was not one from the beginning to the end. And this you may imagine was no slight task for one who was daily occupied in the machine shop of one of our cotton mills.

Was the above described work the result of his sub-conscious self, or his double, constantly asserting that he was Freeman Knowles, one who once lived on this earth in a human body, and now a spirit living a continuous life as the same conscious person in a super-mundane existence, and using the organs of this humble machinist to produce the work of the manuscript?

The human being is a marvellous combination of powers, many yet unknown, but it seems to me after a study of these phenomena for a half century, that there can not possibly be any development that shall account for the constant assertion of the spirit, in any other way than that it is just what is claimed to be, the human spirit disrobed of its earthly body, and clothed upon with a spirit body adapted to the changed environments of the higher life.

A. B. PLIMPTON.

A LESSON FROM A MURDER TRIAL.

According to the oral testimony given during the trial of Dr. Graves, at Denver, when the doctor learned, presumably from a "maid" whom Mrs. Barnaby had employed on the doctor's recommendation, that Mrs. Barnaby was thinking of buying a \$4,000 cottage in the Adirondacks, where she had lived every summer for seven years, he wrote her threatening that in case she did so, or did anything else with her property without his advice or consent, she should be placed under guardianship. In the same letter he expatiated on what her fate would be in that event, describing it as that of a prisoner in her own house at Providence, R. I., who would be dependent on another's will for the necessities of life, and who could not in other respects have more liberty than a "six-year-old child." The New York Press without expressing any opinion as to Dr. Graves' guilt in sending his benefactress and dupe a bottle of "fine old whiskey" containing no whiskey but arsenic enough to kill a dozen persons, says: "The lesson is that women should be taught to manage money matters. No matter whether a woman be maid, wife or widow, she ought to know what to do with such property or funds or income as appertain unto her situation in life. If she is poor she may some day need to earn her living, if not her children's. If she is rich she may some day need to know how to take care of her wealth and keep it and herself out of the clutches of oily tongued sharpers. There is something pitiful in the tale that has been coming out in court of this woman, owning an independent fortune, yet in constant torment, anxiety, discontent, regretting that she had ever given her persecutor power of attorney, yet dreading what he might do to her if she revoked it. Every business man who loves the members of his household should take warning from this sad story. The time to guard them against such an experience is now, every day, while the home circle is unbroken and prosperity smiles. Business methods, the keeping of accounts, the drawing of checks, the appointment of agents, the rates of interest, stocks, bonds, mortgages and rents; together with the few and plain points of law applicable to the settlement of an estate after the decease of the head of the family—these matters are part of what ought to be the education, theoretical and, far as possible, practical, of every woman who is situated so that at any moment she may have use for this knowledge.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Miracles of Missions. By A. T. Pierson, D. D. New York, London and Toronto: Funk & Wagnalls Co., pp. 193, cloth, \$1.00; paper, 35 cents.

It is a common remark that "The age of miracles is past." If this volume is true God is putting "the seal of his power" upon the work of missionaries in pagan lands. The book tells of miracles wrought by the Almighty, testifying his presence in the labors of the men and women of the mission fields. Dr. Pierson, who is the author of the book, and is editor of *The Missionary Review of the World*, and who is now occupying the pulpit of C. H. Spurgeon in London, during the convalescence of the great preacher, is eminently able to present these "miracles," and those who are specially interested in missions will welcome this book. But by miracles the author does not mean violations of natural laws. He takes pains to tell his readers that miracle means nothing more or less than a wonder to which God appeals as a sign of divine presence, and that he uses the term to indicate "amazing wonders of divine interposition and human transformation if we deny the divine element." If Dr. Pierson understood the phenomena of modern Spiritualism, he might find an explanation of some of the things he relates without recourse to the hypothesis of special interposition of the Almighty to favor missions.

The only Good Thing in all the World. By Prof. J. B. Turner. Chicago: Open Court Publishing Co. 1891, pp. 167, cloth, \$1.00.

Professor Turner accepts "the real teachings of Christ," "the authorized and verifiable Christ words," as the highest philosophy and morality and in this little work he presents and expounds the reported words of the Nazarene reformer whom he earnestly defends against those who have held him responsible for "our so-called Christianities."

The Supreme Passions of Man. By Paul Paquin. Battle Creek, Mich.: The Little Blue Book Co., 1891, pp. 150.

This little work gives some facts of biology and physiology, points out that certain foods and drinks tend to increase the passions of the flesh and advocates home training and public school education, including dietetics supported by moral influence, throughout the world, for the promotion of virtue.

Afloat and Ashore. By Edward Everett Hale (Young Patriot series). Chicago: Searle and Gorton, 69 Dearborn st. pp. 31. Price, 40 cents.

This pretty booklet by one of the most popular writers of America relates the apparently true story of the adventures of a Massachusetts boy during the Revolutionary war, one who was a sort of protegee of Lafayette. It is a stirring story of France and America, land and sea, of mutiny, imprisonment and bravery.

Thais. By Anatole France: Translated by A. D. Hall, Chicago: Nile C. Smith, 323 Dearborn st.

This work is composed of a number of interesting stories in which religion and philosophy are considered and the radical errors of the ascetic and monastic practices of the early church are pointed out.

Health Calendar for 1892. Price 50 cents. This is a sort of kitchen help for housekeepers. In addition to sentiment for every morning, it has a carefully arranged menu for every day of the year, of healthful and attractive dishes with recipes for the same; a variety of useful information, as "Dishes for the Sick," "Canning Fruit," making jellies, etc., also, ices, bread, cakes, with much of value to every mother and housekeeper. Frank E. Housch & Co., Brattleboro, Vt.

MAGAZINES.

A new candidate for public favor in the field of magazine literature is *The Beacon Magazine*, "devoted to religion, literature, music, and arts, and the reproduction of rare manuscripts," whose initial number is just received. Published by the Beacon Publishing Co., "World Building," New York City. It opens with an article on "Washington" by Rev. Charles F. Deems, in which *fac simile* copies of the autograph

prayers of the first president are given. Anthony Comstock, Carlos Martyn, David Gregg, are among the contributors.—The *Atlantic Monthly* for January begins the year with a new serial story by Marion Crawford "Don Orsini," the scene of which is laid in Rome as it is to-day. Henry James' paper on Lowell deals mainly with his literary and social life in London. A paper on "Boston" by R. W. Emerson is very characteristic. A keen interest will be felt in Walter Crane's article, "Why Socialism Appeals to Artists," in view of his recent treatment by Boston society people because of his socialistic views. A glimpse of the life of an English thinker is afforded by the publication of a collection of letters from John Stuart Mill, called out by his connection with the *Westminster Review*, which give interesting views of men and things. Annie Payson Call has a timely article on "The Greatest Need of College Girls," the short story is by Herbert D. Ward.—The leading article of the *New England Magazine* for January is Julius H. Ward's sketch of the life and work of his intimate friend Bishop Phillips Brooks. It is finely illustrated with portraits of the great Boston preacher at different periods of his life and sketches of his churches and homes in Philadelphia, Boston, etc. St. Louis is the city which is depicted in words by Prof. C. M. Woodward, illustrated by Ross Turner, the famous Boston impressionist. The stories of this number are of a quaint unusual character, very refreshing in these days of clattertrap sensationalism. Edith Mary Norris' "A Salem Witch," is a bright little story with a strain of pathos in it, and something of Hawthorne's power. "The Yellow Wall Paper," by Charlotte Perkins Stetson, reads like the reminiscences of an opium debauch.—The *Unitarian* for January is an exceptionally good number. Among the most noteworthy of the contributions are "A Woman's Travel Notes in Europe" by Marie C. Remick, a member of the Chicago Woman's Club, this letter of the series she is writing treats of woman's position in England, of the best way for travellers to live, of the efficiency of the police, etc. S. Fletcher Williams has an excellent article on John Stuart Mill and S. C. Beane one on James Parton.—The *January International Journal of Ethics* has the following: "The Ethical Aspects of the Papal Encyclical," by Brother Azarias. "The Three Religions," by J. S. Mackenzie. "The Ethics of Hegel," by Rev. J. McBride Sterrett. "A Palm of Peace from German Soil," by Fannie Hertz. "Authority in the Sphere of Conduct and Intellect," by Prof. H. Nettleship, of Oxford, Eng. It has also interesting discussions on current topics and a number of good book reviews.—The *January Wide Awake* comes with a store of good things for young and old that are as entertaining as they are varied. Of special interest is Sallie Joy White's description of the new Leland Stanford, Jr., University in the state of California. A fine portrait of the boy after whom the university is named is the frontispiece of this number which is more than usually rich in illustration, poetry and story.—The holiday number of *Our Little Ones and the Nursery* is that of January, and Christmas joys can be enjoyed over again by the children fortunate enough to see this number.

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FAREWELL.

By E. J. HOWES.

December sunlight on the low, white hills,
Rests pale and weary and half slumbering,
And irks it not to loose the frozen rills,
Nor warm the breast so feebly twittering
Of delicate brown bird—nor frets to mould
A dying splendor from faint evening gold.

With resignation now, the year that dies
On the true breast of patient mother earth,
Smiles in the waning glory of the skies,
And to a sigh has hushed the autumn's mirth.
Its garnered sheaves and bountiful renown,
From overweary hands, it layeth down.

At the appointed hour the stroke of time
Will number it among the things that were,
And strike it changeless, silent and sublime.
Its lights and shadows frail as gossamer
Will share its fixed ascension unto power,
As the deep "It is finished" thrills the hour.

December sunlight on the low, white hills
Rests pale and weary and half slumbering.
Half palsied is the giant hand which fills
The minished urn of days fast numbering.
Some message unto man haunts the sweet sky,
Some movement on the air says low "Good-by."
KINDERHOOK, MICH.

ONLY TWO WORDS.

They stood beside the cottage door,
Their old-time trysting place;
A woeful look his visage wore,
And gloom was on her face.

For he had visited a fair,
Held in a church near by,
And met another maiden there
And treated her to pie.

And she had said their dream was o'er,
(Condemn the maid who can)
And never, never, never more
Would she believe a man.

And he had tried the best he knew
To lead her to relent,
Or speak, at least, a word or two
To him before he went.

"Say but two words, love, I implore,
My homeward path to light."
She did, for, as she shut the door,
She coldly said, "Good night."

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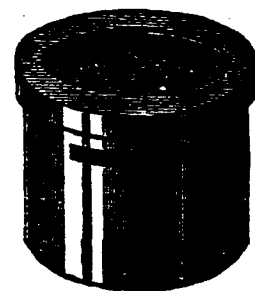
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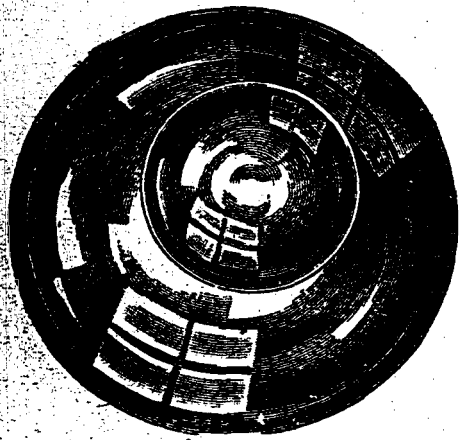
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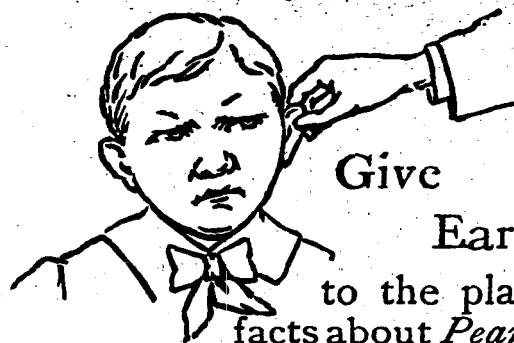
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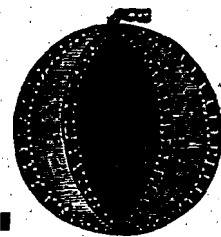
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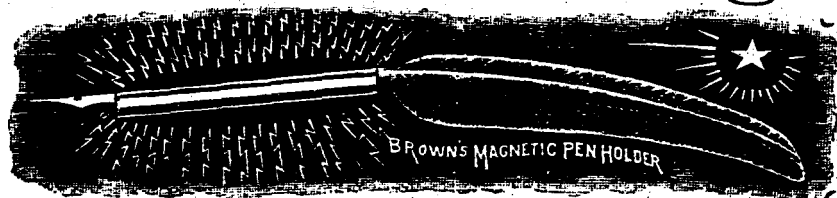
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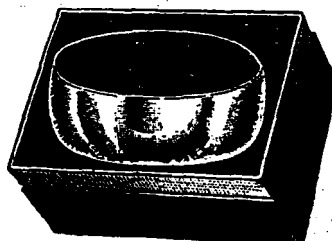
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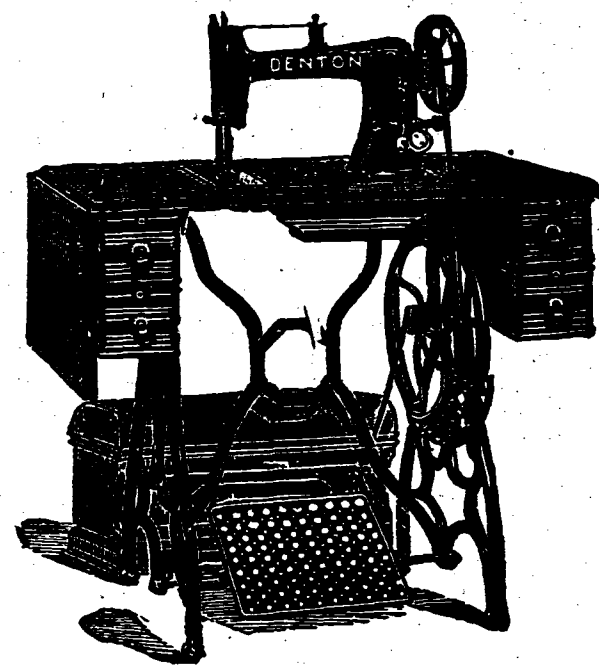
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PREMIUMS FOR SUBSCRIBERS.

To every new yearly subscriber to THE JOURNAL at the regular price, \$2.50, I will send free a copy of Dr. Crowell's "Spirit-World."

To every subscriber now on my list who will remit \$2.50 on account of his own subscription and at the same time send in one new yearly subscriber, and \$2.50 therefor, I will send a copy of "Spirit-World" free—as well as a copy to the new subscriber.

To any one sending me ten new three-months' trial subscribers, at 50 cents each, I will send a copy of the book. For twenty trial subscribers and \$10, I will give two copies of the book to the sender.

Any one desiring a copy to show in canvassing for subscribers may send \$1 now and deduct that amount when they send in the subscriptions—provided this is done within sixty days. If the book is to be used as a sample for canvassing, please so state in remitting for it.

The full name and address of each subscriber should be plainly written, so that no mistake can be made.

Any one who desires a copy of the book without sending in subscriptions to THE JOURNAL can have it at the regular advertised price, \$1, and it is well worth it.

"THE DENTON" STANDS THE TEST.

Among the first to take advantage of the offer of a first-class sewing machine with THE JOURNAL was Mr. E. T. Ahrens of Paola, Kansas. He now writes: "My wife has given 'The Denton' a good trial. I asked her how she liked the machine, her answer was short and to the point; she said: 'It is just as Col. Bundy advertised it. It is as good and really better than either the Singer or the Domestic we have worn out, and for which we paid from \$40 to \$50.' This machine is making the name of Denton still more honored."

Such an opinion from an experienced woman gives me if possible still more confidence in "the Denton." If I did not believe the machine to be all that it is represented in the advertisement and that such a universal necessity as a sewing machine should be supplied at the lowest cost to buyers I would not handle it. Any old or new subscriber can have the machine and their subscription to THE JOURNAL extended one year for \$20. No family is justified in going without a first-class machine when it can be procured at such a low price. With such a machine as the "Denton" and such a paper as "THE JOURNAL" in every household thrift, comfort and happiness would become more general.

Our long-time friend Mr. M. L. Van Horn of New York City starts this week for a pleasure tour through Mexico and California. Brother Van Horn has been known for thirty years as a consistent and public-spirited Spiritualist. He writes that he hopes to meet a number of THE JOURNAL's Pacific Coast correspondents, and mentions Mr. W. E. Coleman among others for whose work he has great admiration. In this connection it occurs to us to say that no regular contributor to THE JOURNAL is better known to European scholars than Mr. Coleman, who furnishes in another column a memorial of Dr. Kuenen. Among the learned societies of which Mr. Coleman is a member are The American Oriental Society, The Royal Asiatic Society, The Pali Text Society, Egypt Exploration Fund, Brooklyn Ethical Association, etc., etc.

The Dutch Spiritualist paper *Op de Grenzen van twee Werelden*, according to a German translation in *Spiritualistische Blätter*, in an article on "The Epidemic of Buddhism," declares "Theosophy is a mask, behind which the Buddhist priest conceals himself to spread the doctrine of reincarnation. We should watch and pray, for evil spirits go about to deceive many who do not hold fast to the only Lord."

Revue des Science Psychologiques publishes a notice of a surprising cure by L. Moutin. The author was magnetizing a sick woman. Her husband, who was affected with an eczema in the legs, assisted at the séances. One day he experienced a slight somnolence and on the next day he found to his surprise that his eczema had disappeared.

Mrs. E. V. WILSON requests publication of the following announcement: Married, in Chicago, January 1, 1892, by the Rev. Dr. Thomas, at his residence, Mr. Charles M. Newton to Mrs. Isa Wilson-Porter. Mr. and Mrs. Newton will reside in Chicago, and are at home to friends at 102 Potomac ave., between Robey st. and Hoyne ave.

OUR learned contributor Dr. R. W. Schufeldt of the Smithsonian is giving a course of lectures this month on Biology in the lecture hall of the Catholic University at Washington. If his Catholic hearers assimilate what they get from Dr. S. they will grow in breadth and mental stature, but may become heretical in theology.

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so valuable that we paid \$250 last year for the NAME alone when sold under the No. "400." This year we think more of it than ever and to aid in making its merits still wider known we have doubled the amount of the money prizes.

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Society for Psychical Research. American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JANUARY 23, 1892.

NEW SERIES—VOL. 2, NO. 35

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

DE LAVELEYE, the Belgian political economist, whose death in his 70th year is announced from Brussels, was one of the most famous of European publicists during the last thirty years, for there were few issues in that time on which he did not express a decided and often an influential opinion.

THE daughter of Frederick Douglass's old master in slavery days was recently appointed to a clerkship in the agricultural department solely through the influence of Mr. Douglass. This act was performed by him in as delicate a way as possible, and the story became public through sources for which the ex-slave was not accountable.

THE statistics lately published of deaths of travelers by rail in the countries of the world show that in the United States there are more than eight times as many in proportion to the whole number of travelers as on the continent of Europe, and many more than in Great Britain. In that country no charter is given for a road except on two conditions: the block system, which permits no train to enter a given section till the preceding train has left it; and no grade crossing.

THE demise of Cardinal Manning will recall to many the leading features of the Puseyite movement in the Church of England, of which he was a follower of Newman, and since Newman's death the only surviving actor of note. As an ecclesiastic he was a representative of religious reaction, but as a man he possessed noble qualities which made him the friend and helper of the poor. His memory is honored by millions irrespective of creed.

In regard to light-weight religion one of the dailies says: There is food for thought in that story by an American sea captain named Colby, who recently visited the Fiji Islands for trading purposes, as follows: "At first I was very conscientious about giving full pounds of tobacco, but when my supply ran short I began giving two plugs for a pound. I was surprised that no objection was made to the short weight, until I found that the missionaries gave only one plug for a pound." Religion that only weighs a plug to the pound is not the right sort to make a permanent impression even on the simple mind of a Fiji cannibal. It is to be hoped that Captain Colby's unwitting exposure of the pious fraud was not followed, after his departure, by a wholesale feast on baked missionary.

SIR EDWIN ARNOLD, though not a believer in Christianity as a super-natural revelation, has strong convictions in regard to a spiritual existence beyond the grave. On this point he says: I believe in soul immortality. I am agnostic in the only true meaning of the word. I do not know what comes after death any more than the unborn child knows about the quotations on the board of trade, but I believe there is a post-mortem existence, even if I can not speak from actual knowledge of it. I am a chemist, a specialist, an anatomist; and the study of materialism

through these means of research has only strengthened my belief in the soul's immortality. Go as far as you will in scientific delving, invariably you come to the point where materialism ends and where that subtle, impalpable, blind grasp into futurity is attempted. It is impossible to comprehend soul truth through materialistic agencies. It requires the exercise of the soul functions; and then one believes. The very failure of materialism to satisfy proves that there is something beyond it—soul immortality.

A REVIVALIST named Potter at a meeting held recently in Joliet, Ill., is reported by the *News* of that city as having quoted several instances of death-bed recognition of departed friends. The most startling was told him in conversation with Rev. Dr. Hitchcock, of Joliet. The doctor was at the bedside of his father-in-law, whose wife had died some years before. While standing there with his wife and her sister he noticed the dying man gaze fixedly at the foot of the bed. Looking that way Dr. Hitchcock said he saw the form of the departed woman, "like a half-faded photograph." It came up over the bed to the husband, who followed it with his gaze until death came. After the scene Dr. Hitchcock asked both of the others present if they had seen anything. "Yes, we saw mother," each answered.

CLOTHING manufactured under the sweating system is constantly in transfer from one state to another and the diseases which are carried through this clothing from the tenement houses are carried into all the States of the Union. It is therefore a national affair and must be put upon the same plane as interstate commerce if the evils are to be avoided and both the oppression of the sweaters and the dangers from contagious disease are to be avoided. There is therefore good ground for the Anti-Tenement House League's petition to Congress for an investigation of the evils of the sweating system as it is now developed in the tenement houses of New York and other large cities. The memorial which has been prepared is a clear statement and the inquiry asked for is nothing more than what the English Parliament granted some time ago.

If I am not much mistaken, says the editor of *Light*, Spiritualism is entering or has entered on a new epoch of development. For twenty years we have contended, a small but determined band, for the reality of those things that we have seen. Strong in the conviction drawn from reiterated evidence we have sworn that "we saw that which we saw." We have not been shaken by contumely or ridicule. We have not disowned the riches we have gathered because base coin has been uttered. The trumpet-blast of Science has not scared us. The denunciations of the priest, scorning his best ally, have not deterred us. It has been an uphill fight. And now we have lived to see men of science busying themselves with what they before despised. We have seen a great society, composed largely of men who by ability and position have the ear of the world, systematically investigating what, if their predecessors knew what they were saying, ought to be dead and buried long ago. We have the intelligent press on our side: we find Spiritualism permeating literature. Fraud hides

its head—the foes that were of our own household are silenced. The churches alone remain aloof with their unprogressive *non possumus*—and they not altogether. "The Voice that beats upon the faces of the dead" triumphs all along the line, in the beating down of obstacles and in the winning of acceptance for that which has been rejected and dispised.

At a meeting of the pastor's union held at Columbus, Ohio, the subject of claiming pay for praying at the opening of the session of the State legislature was discussed. Neither branch of the legislature has ever elected a chaplain or paid for religious services. Says the report: "Rev. W. C. Holliday was appointed to look after this work, but he declined with very sharp remarks upon the policy of the legislature of getting its praying done for nothing. Finally the work was assigned to another, with no definite action taken by the union on free prayers in the general assembly." If the Ohio general assembly would dispense with public praying altogether and its members would do their own praying privately, they would act more sensibly and more in accordance with the teachings of Christ than they do in requesting service, contrary to the principle and spirit of a free government, and making no provision for compensating those who perform the service.

HON. DORMAN B. EATON, after his inquiry into the British civil service, its abuses and reforms, and their bearing upon the institutions and politics of the United States, reached the conclusion that the superiority of the British administration was so manifest as to be readily seen by competent observers. The spoils system in this country, he said, was not merely a defect in administration. It undermined patriotism at home and brought contempt on republicanism abroad, and that civil service reform was not merely a matter of procedure and of economy, but a vital question of principle and public morality, involving not only the counterpoise, but, to some extent, the stability of the government itself. These conclusions were, as he expected, combated by a portion of the press and by a number of professed politicians, but Mr. Eaton was not afraid to defend them in which task moreover he has the support of some of the leading statesmen and publicists of both countries.

BISHOP BROOKS it is said has been engaged of late in almost daily visits through his diocese and has been brought in contact with all varieties of churchmembership, and with all sorts of people, and we hear but one expression in regard to his discharge of the duties of the episcopal office. He seems to have adopted as his fundamental principle that every school of thought in his communion which has a legitimate foothold should have free expression in Massachusetts, and that it is not the part of a bishop to restrain good men who differ from him nor to seek to advance what may be his own special ideas of what ought to be done. In other words, Dr. Brooks has begun his career as a bishop at a great point of advantage, and high churchmen, many of whom voted against him, are now saying one to another: "We have a bishop; a man who stands square and firm and is large enough to see all around a subject and to act up to the dictates of Christian common sense."

INDEPENDENT SLATE-WRITING.

A correspondent asks several questions concerning independent writing by spirits on slates:

Q.—Why is it necessary to write the names of spirits you wish to converse with on slips of paper?

A.—It is not necessary. The only good reason for doing it is to conceal from the medium any clew or guide, and this for your own satisfaction. A mental request to hear from a particular spirit should be sufficient. If a medium insists upon your writing names, you are warranted in regarding it as a suspicious circumstance.

Q.—If so, why is soft paper preferred?

A.—Possibly because of some innocent whim of the medium or controlling spirit, but probably in most cases because of the better facility soft paper offers for trickery in several ways.

Q.—Can spirit slate-writing be learned?

A.—A medium may possess certain physio-psychical qualities essential to a spirit in the production of slate-writing, and these qualities may be developed and utilized by a willing attitude of mind on the part of the medium and intelligent experimentation by the spirit. In this way the spirit may learn to write on slates. Practice will render a spirit more expert, and as he learns how to handle the subtle forces he gains confidence and is able to give more lucid and extended messages than when his attention was mainly absorbed in executing the purely mechanical part of the manifestation.

There are various devices by which pseudo-mediums simulate independent slate-writing, and if they have talent and perseverance they become so adept as often to deceive very close observers unfamiliar with the tricks. Even persons with genuine medial powers and in whose presence independent writing sometimes actually occurs, have been repeatedly caught in various forms of deception. The editor of *THE JOURNAL*, though far from being an expert, can write on the inside of a pair of slates which have the frames screwed together at each end and the screw-heads sealed and stamped. He will even allow the slates to be further secured with twine. This trick is very simple, and with a some practice by one having sufficient audacity and suppleness may be performed with little danger of detection by the average patron.

THE MISSION OF THE STAGE.

Mr. McVicker's address before the Sunset Club has created interest with both the friends of the theatre and of public morality, and the subject is being discussed from different standpoints. If Mr. McVicker has succeeded in a fifteen-minute speech in attracting public attention to so important a matter he has done a good work. The *Inter Ocean* in a column article evidently written by its able dramatic editor, while in the main agreeing with the veteran manager takes exceptions and says:

"Mr. McVicker assumed that the only aim of the stage is and should be to hold the mirror up to nature, taking the stand that it is a follower of public thoughts and opinions, being in no appreciable sense a teacher or mold of these. There must be exceptions to that conclusion, even though it be somewhat in the nature of an expert's conviction. It was a great error to hold that the stage has no duty toward society other than that of affording the public amusement, even though we concur with Mr. McVicker in the belief that popular amusement should be as nicely governed and guided as public education."

Now the concurrence of the *Inter Ocean* with Mr. McVicker gives strength to all he said or implied when rightly understood. In his address before the Sunset Club, which was not fully reported, he made it very plain that the stage could but amuse the public so long as the public only looked upon the theatre as a place of amusement. The shortcomings and errors of the stage he attributed to its environment more than any fault with its votaries. He made very clear the fact that its members did not control it. As a rule it is in the hands of those who care only for its dollar side, and but little betterment can be looked for so long as civil authorities grant license to all comers,

both of high and low degree, without any thought as to the class of entertainment to be given. He pointed out in a few terse words what a local government could do by so educating the masses, young and old, that they would demand a higher grade of public amusements, given by private parties, under a city license, than can be hoped for under an easy go-as-you-please government which cares only for its own existence. He said among other things that a local government should so care for the masses as to give them free water in their homes in aid of cleanliness; and as a preventive of crime, cause the alleys and dark places of the city to be made as light as our fashionable boulevards, and then so utilize our school houses, under proper rules, that the young and old of each school district can use them during the long winter evenings as meeting-places free of cost, to entertain themselves and listen to lectures on the simple ethics of life, teaching them how to live and how to rear their families. All this is in harmony with "true Christianity" and the brotherhood of man. The point of Mr. McVicker's address was: Let the local government advance in the cause of public morals and the stage will be quick to follow, but it cannot lead.

CLEANLINESS NEXT TO GODLINESS.

The Woman's Branch of the Auxiliary of the World's Columbian Exposition has addressed a letter to the clergy of Chicago requesting that they use their influence in helping to create a public sentiment for a clean city. The letter which is signed by Mrs. Henry Wade Rogers of the Committee on Municipal Reform, says:

"The filthy streets and alleys, of Chicago, unsanitary garbage receptacles, foul odors and smoke-laden atmosphere, together with the lack of public baths, improved tenements, lighted alleys and other necessities of a civilized community are both discreditable and dangerous. Practical Christianity can help to remedy these social conditions, and you are respectfully requested to preach on the theme 'Cleanliness is next to Godliness,' on Sunday, January 17, 1892, in order that Christian citizens may be convinced of their responsibility for the discomfort, disease, death and disorder resulting from unsanitary conditions in Chicago."

The letter is accompanied by a printed circular which states in substance that when Lady Somerset was asked what most impressed her in this country, she replied, "The streets—dirty streets everywhere;" that it would be humiliating if such should be the verdict of our visitors in 1893, and as they will tarry longest in Chicago, which has the bad preeminence of being the dirtiest city in the land of dirty cities, it is not impossible that their impressions may correspond with Lady Somerset's. It is urged that Chicago, as a city, will be the most interesting part of the Columbian Exposition to foreigners, that it is to stand as the typical American city, and pride, if no better motive, should make the people begin to look well to the city's housekeeping before its critical guests arrive. The World's Congress Auxiliary had this in view and wanted to lend a helping hand when it created a committee on municipal order. This committee was organized to cooperate with householders and citizens generally and with the city authorities in making Chicago a clean city, and in securing certain public improvements essential to health and cleanliness.

The appropriation for street cleaning and related purposes is notably inadequate since the city has grown so rapidly in area and population, and the people generally are careless in regard to the unsanitary condition of their surroundings. Hence the committee on municipal order is planning for direct, practical, and educational work. The direct work is in the line of investigating the condition of streets, alleys and garbage receptacles; receiving and transmitting to the proper city department complaints in regard to these; investigating methods by which foreign cities are kept clean and wholesome, the cost of this, and the appliances used in street sweeping and washing, and in removal of refuse in these cities; and investigating the relation which Chicago's unsanitary

condition bears to the city's death rate and sick roll. In addition to this the committee will urge the erection of public baths as a sanitary measure and of other public improvements highly essential to comfort and health.

The work proposed is a most needed one and deserves every encouragement from the press and pulpit and from every class of citizens.

A VISION OF THE FUTURE.

Time and space have been hitherto insuperable insulators of generations and communities. Alexander the Great is said to have sighed for more worlds to conquer, but he did not conquer even this world, indeed only a comparatively small patch of it in the Eastern hemisphere. Now so easy and rapid in the transit from one country to another, from one continent to another, that travel has become a means of enjoyment and luxury rather than a matter of peril and discomfort, so that many well-to-do people are constantly on the wing and leading the life of sojourners at large in the world rather than of stationary citizens in any particular locality. The time is coming when space will be so swiftly and cheaply overcome that multitudes will be able to dwell at large on the earth with the utmost freedom of choice as to the climate and physical environment which they will occupy; localism and provincialism will disappear. Literature, Goethe said long ago, had become cosmopolitan. Everything else human will sooner or later follow suit, to the discomfiture of sectarians, exclusive churches and other things of that sort. Mountains and seas interposed will no longer make enemies of nations. Genuine civilization has always meant an advance from a narrow Gentilism toward a comprehensive world-wideness. The advance in that direction in the scientific era in which we are now living is constantly being accelerated. We may be said by means of historic and philological clairvoyance, to have done away with the barrier of past time, and to have thoroughly appreciated and comprehended humanity in the past stages of its historic development. Enjoying an undoubted, luminous view of the past, we see the trend of civilization and can cooperate intelligently with the divinity that shapes our ends. Our thoughts and wishes are now literally flashed round the globe. Our bodies will soon follow perhaps with a swiftness of locomotion which is not yet dreamed of or taken into account as a possibility, except by the few who boldly speculate upon the magnificent realities of a not remote future. Even now one does not incur a suspicion on the part of the most matter-of-fact and prosaic of being very visionary, when he asserts that the air may yet be the region of locomotion. Poets have always been credited with the possession of previsionary power and the chief poet of the English-speaking world long ago saw a vision of the world of the future and all the wonders that shall be. Among these wonders according to the illustrious British bard, were "the heavens filled with commerce, with argosies of magic sails." The imagination as that grand faculty manifests itself in the great poet, is a blazing torch illuminating far in advance the path of the sober scientific and inventive intellect.

The reason that ignorance and savagery have reigned so long over such an immense extent of earth, has been the civilized man's inability to overcome distance with a celerity of movement that could rob it of its isolating power. Civilization, winged as it now is by science and invention, will yet take possession of the entire earth, putting barbarism and desolation to rout. Perhaps surplus populations will be able then to go even to the remotest islands without regard to distance, wherever there is untilled soil and an alluring climate to furnish them with a desirable habitat. Then the scenery of the entire globe, with its seas, deserts and mountains, with all its zones and climates and their varying flora, and with its arctic and antarctic circles of desolation, may be subject to the rapid scrutiny and inspection of aeronautic tourists in the course of a few days, and it may be but a short dash from the green meadows and fields of the temperate zone to the palms and richer vegetation of the

tropics. Even if interplanetary space must remain forever untraversable except by the eye sharpened by the telescopic lens, man at the height of his control of the forces of nature, will be able to expatiate at will on earth, sea and air, so far as his own planet is concerned. The future of humanity in this sublunary sphere may be as far beyond its present condition, as this condition is in advance of the prehistoric ages of human savagery.

PROTECTION OF AMERICAN INSTITUTIONS.

It is announced that the National League for the Protection of American Institutions will submit to both Houses of Congress the following proposed amendment to the Constitution of the United States: "No state shall pass a law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize the issue of bonds for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control." The League referred to embraces in its membership many of the most eminent men, including jurists and statesmen, in America. The secular press of the country favors the amendment, and the agitation during the last twenty years in favor of state secularization has done much to prepare the public mind for the proposed legislative step forward. There is nothing now in the Constitution under which religious persecution can be prevented in any state of the Union. The prohibition of legislation against religious freedom is confined to Congress, the states being free to deal with the subject as they choose. The adoption of the amendment referred to by Congress and the requisite number of legislatures would forever dispose of the mischievous efforts to associate government in the United States with religion. It would place an inseparable barrier between an alliance that has always and everywhere been corrupting and pregnant with injustice. At the same time it would be in perfect harmony with the Constitution as it is and simply carry out the expressed intention of the fathers and the spirit which has led the Republic to the front rank of nations. It is difficult to foreshadow opposition from anyone who believes in American civil institutions and the severance of religion from government, which is a cardinal idea of our system. It is believed that the proposed amendment would be an additional stride in behalf of religious freedom, not alone in the United States, but that its influence would be far-reaching. Its adoption by Congress would undoubtedly meet with popular approval.

PROTECTION FROM MADMEN.

Last week one John Redmond, who had been released from the insane asylum at Kankakee, killed Dr. Wilder, of this city, under the delusion that the physician had seduced his wife and broken up his family. On this subject Redmond had been insane for some time, and because of this mad notion he had been confined in the asylum and treated as an insane man. He had been a hard drinker and probably the alcohol habit was the main cause of his deranged mental condition. Under the treatment of the asylum the unfortunate man appeared more rational—in fact showed no evident symptoms of insanity. Whether he still cherished the idea that the physician had wronged him is not stated, and it does not appear from the reports that any efforts were made to ascertain his condition on this point. The officers of the institution probably thought that his condition was due mainly to the use of liquor and that if he would let that alone there would be no recurrence of his violent and dangerous insanity. But no sooner was he released than he began to repeat his insane statements about his family and Dr. Wilder. Instead of sending him back to the asylum, his friends allowed him to remain at large, with the result stated—the death of an innocent man. Such

mond, with a disordered brain and homicidal ideas, should not have been released until it was certain he had recovered from his delusion, however sane he was in other respects. Having been released, the moment his insanity exhibited itself again, his friends or the authorities should have returned him to Kankakee or kept him confined or guarded. No more than a wild beast should an insane man be at large. John Redmond is not probably responsible for his act—except so far as his habits induced the condition which gave rise to homicidal intentions—but the physicians who had charge of him, and his friends who knew of his state of mind after his release, are censurable for allowing a madman to be at large. Evidently a more careful examination of insane patients will be made at Kankakee in the future. The entire public is interested in the protection of life and property from lunatics of the class to which Redmond belongs.

REV. FATHER FOLEY, of Long Island City in a recent sermon advised his parishioners never to employ Protestant physicians and added that it was their duty in all cases of sickness to send for him first, the welfare of the soul being of more importance than that of the body. Father Foley said that on several occasions when visiting sick members of his church he had been insulted by Protestant physicians. Dr. Hinkson the only Protestant physician practicing in the priest's parish says the remarks must have been intended for him. He called upon Father Foley and asked the priest's reasons for making them, but all the reply the priest vouchsafed was:—"I am not obliged to make any explanation. The people can think what they like, and you, too." The only reason Dr. Hinkson can recall which may have animated Father Foley to make an attack upon him is that a short time ago, while attending a lady at Blissville who was suffering from a severe hemorrhage, Father Foley arrived and insisted upon the physician leaving the room while he spoke to the lady. As the patient's life would have been endangered if he had left at that time he declined to leave the room. The priest, says Dr. Hinkson, became very angry and told the lady's husband that he was no man and it was not a Catholic house, as the priest should have precedence over the doctor, and the woman's soul was of more consequence than her body. This incident, Dr. Hinkson believes, is at the bottom of the matter, but he does not expect that the priest can influence any of his patients to give him up. Many of the priest's parishioners excuse his words, but others censure him. One said, "I am perfectly willing to accept and follow advice given by the priests in matters of religion, but I don't propose to be dictated to as to what doctor shall give me physic. My bodily ailments have nothing to do with my spiritual welfare. Father Foley had better have left unsaid his words of Sunday. I know they were aimed at Dr. Hinkson. I shall call in any doctor I choose, without inquiry as to his religious belief, despite the priest's advice." Others talked in a similar strain.

"HOJAS DE PROPAGANDA" is the title of a tract issued by *Union Internacional Escolar Espiritista* (Scholastic Spiritual International Union), of Barcelona, Spain, designed for free distribution, with the motto, *Au Deum per Amorem et Scientiam* (To God Through Love and Science, or Knowledge). These leaflets are veritable spiritualistic missionary tracts designed to spread a knowledge of Spiritualism in Spanish countries and are extensively circulated in Spain, Cuba and South America. The number—seven—before us contains a translation into Spanish of chapters from Leon Denis' "Apres la Mort" (After Death) and "Letters to a Student on Spiritual Phenomena," giving an account of the origin and progress of Spiritualism in the United States. They are to cost in Spain to societies and circles 14 pesetas (about \$2.80) per 1,000, in foreign countries, \$4.80 per 1,000. Barcelona is a very active spiritualistic centre of propaganda. At this place is published *Fiat Lux* and *Revista de Estudios Psicologicos*, edited by Viscount de Torres Solanat, and at Gracia *La Luz del Porreir* (The Light of the Porch), by that extraordinary woman and enthusi-

astic Spiritualist Dona Amalia Domnixo y Soler. These are issued each month, and must have influence among inquiring, intelligent people, especially in Spanish-speaking countries where catholicism on one side and materialism on the other prevail largely.

THE optimistic Gen. Booth has issued the report of his first year's work for the lowest strata of society which he has picturesquely named "The Submerged Tenth." The work has not been quite the great success that many expected. The leader of the Salvation Army does not give a very clear idea of what has been accomplished but such figures and facts as he does present show that the scope of the great scheme was rather materially changed on account of the cessation of the contribution of money, and that instead of creating an endowment fund large enough to yield an income for the prosecution of the work the hand-to-mouth plan has been adopted thus early in the initiatory career of the utopian experiment. This is of course a very serious discrepancy between the hopes of Gen. Booth and the reality, and will cause a coolness on the part of the wealthy people who gave to it, that may prove disastrous. The farming lands have not paid as well as it was calculated they would, and as they must insure the success of the scheme. It seems to be the general opinion that the scheme has accomplished good, but that the total of the good is hardly what might have been done with the money through less ambitious but better tested methods.

"THERE seems to be a deplorable lack of 'mute inglorious Miltons' in these days," says Walter Blackburn Harte in the January *New England Magazine*. "There is a perfect epidemic of 'famous' people—the market is flooded with the sons and daughters of famous people. It is fashionable in society to be 'famous,' and the crop of famous folk is appalling. Everybody with aspirations is going into literature nowadays. It seems as if literature, which used to mean more or less obscurity, though the pathway to the most enduring fame, is now sought by the sort of people who only want the bubble reputation of social life, and who a generation or two ago would have identified themselves with a fashionable tailor, a jockey club, the cock-pit or the prize ring to achieve prominence. It has become as unblushing a business as the vending of quack medicine, it is only a matter of labels. The people who come before the public in heavy type are 'billed,' to use a theatrical term, principally for the reason that they have never had anything to do with literature before, but can lead a German, or play base-ball, or fit their clothes. Journalists are the only people who fail to grow fat upon twaddling in this world of platitude."

MANY of the ratepayers at Toronto who had petitioned the city council for a popular vote on the Sunday car question found their children trooping home eager to impart the information that they had signed "something" at Sunday school. The something was a counter-petition, put in circulation by the clergy. The Toronto *World* on learning this fact said: Will it not somewhat impair the good influence of Sabbath schools if, say next Sunday, these canvassers go through the schools and find half the pupils refusing to sign on instructions from home? Children regard their Sabbath school teachers as infallible, but if in this matter parents are forced to instruct their children to resist their teachers because they are wrong, then the childish mind will realize a truth that would be better unrealized for a few years yet. There will be a loss of confidence.

THE German emperor annoyed by the frequent reports that he is ill or insane, is thinking it is rumored of submitting himself to a thorough examination by an international medical and surgical commission. It is doubtful whether such a commission would tell him the truth. He would be more likely to learn the truth if he would consent to an examination by a competent American doctor, who would not fear to tell him what the matter is with him.

REV. W. S. CROWE'S OBJECTIONS ANSWERED.

BY GEORGE LIEBERKNECHT.

In THE JOURNAL of December 12th there was copied an article from the *Universalist Monthly*, in which the Rev. W. S. Crowe, the editor of that periodical, states his views in regard to Spiritualism, showing a strong sympathetic interest in the subject, and some appreciation of its far-reaching significance, and also the writer's doubts as to the true explanation of its facts and phenomena. Mr. Crowe it seems, is one of that class of men whose knowledge of Spiritualism is more theoretical than practical, derived more from hearing and reading about it, than from personal experience and personal, actual contact with its manifold facts, proofs and phenomena. Such minds are impressed with the subject, but not convinced of spirit life and spirit intercourse; and it is hard, almost impossible for them to get rid of the suspicion that all these strange phenomena may yet be scientifically traced and reduced to the latent occult psychologic forces and capabilities of the living human organism. And to the mind of Mr. Crowe, Spiritualism presents some glaring inconsistencies and contradictions, seeming to need the assistance of sympathizers and theorists outside of itself in order to get relief and become generally acceptable. A strong objection in the mind of our Universalist critic, is the low character of all the communications he has met with. I have read," he says, "scores of alleged essays, poems, discourses from Shakespeare and St. Paul and Socrates, after these hundreds and thousands of years of progress, which were not half as worthy as those men could write when they were in their teens." Our Universalist brother should bear in mind that injunction from the evangelist John: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." Experienced Spiritualists are well aware of the fact, that it is a ruse of a certain class of spirits to try to excite attention by assuming distinguished names. The credulity of some Spiritualists who accept without question the report of spirits calling themselves Shakespeare, Moses, Plato, Judas, Iscariot, St. Paul, Swedenborg, etc., is quite as deplorable as the skepticism that rejects as baseless all these strange phenomenal manifestations. The spirits that assume great names, and influence the medium to talk in a style that revolts our sense of truth, of good taste, and of identity, must be brought to the bar of our highest reason and judged by its verdict. That spirits who have not attained any higher development, may deceive as well as mortals; that they may be influenced by vanity or ambition, and may afflict us by verbose twaddle, is one of the facts which modern Spiritualism daily discloses; and in this it is doing good service, if we only have the wit to see it: for the fact explodes some ancient and respectable errors in regard to the spirit-world at large.

Very apt and sane are the words of an English writer, John Page Hopps, upon this point: "For our own part," he says, "we believe that these sensitive beings (mediums) have been *en rapport* with the unseen world; and we further believe that this accounts for and explains nearly all the so-called 'revelations' from the most high; but we also believe,—and this is a point of urgent interest—that the spirit influences that have made themselves felt, have been as diverse in their character and influences as could possibly be, and that in many cases influences that might almost be called diabolical have been indorsed with a 'Thus saith the Lord.' . . . Incursions from the Spirit-world have been a great fact in the history of the world in all ages; but the delusion that every such incursion brings with it a manifesto or revelation from the Almighty, has been a curse in all ages."

Of the spirits that come through Madame Hauffe, the 'Seeress of Prevorst,' Dr. Kerner, as early

as 1826, relates that "some of them were foolish and trifling," and some "much poorer and more destitute than spirits in this life ever showed themselves." And he remarks of this seemingly undivine order of things: "What I, here in the dust, with the eye of a mole, regard as so great a disharmony, will hereafter, when the scales fall from my mole's-eye, appear as harmony."

But is there really such dearth of spirit-communications that are worthy of a higher order of beings? Our Universalist brother says: "I have never had the fortune to read anything from the other side that could for a moment be compared with the average literature . . . of this poor undeveloped world." Utterly negative testimony like this does not do justice to the truth. At this late day, it is really surprising when the editor of a periodical devoted to liberal religious thought makes a declaration like this. I wonder in what dark corner of the literature of Spiritualism Mr. C. has looked for light. There is no scarcity whatever of Spiritualist literature which contains intrinsic evidence of a high spiritual origin, and challenges attention from serious minds. For my own part, I can say that through the continued study of the better class of spirit-communications, I have been led into a much clearer perception of the great underlying laws and problems of human life and destiny than I have been able to gain from any other source. THE RELIGIO-PHILOSOPHICAL JOURNAL, in almost every issue, contains a partial list of such books. I will mention here but one, which alone constitutes a treasury of inspiration and lofty thought in a form and style eminently well fitted to instruct, to edify and cheer the mind, and to furnish material for profitable reflection for a lifetime—that is, if the reader brings to it a receptive, teachable frame of mind, hungering for the truth. The communications which form the bulk of this volume of 291 pages, were received by the process known as automatic or passive writing. They were published under the title of "Spirit Teachings," by "M.A. (Oxon.)" I much regret that I have room here for only one or two short quotations. The reader will note the very good reasons given for the comparative scarcity of communications of the better class.

The medium asks: "Who are the spirits who return to earth? Of what class?"

The communicating spirit answers: "Principally those who are nearest to the earth, in the three lower spheres or states of being. They converse most readily with you. Of the higher spirits those who are able to return are they who have what is analogous to mediumistic power on earth. We cannot tell you more than that we higher spirits find it very difficult to find a medium through whom we can communicate. Many spirits would gladly converse, but for the want of a suitable medium and from their unwillingness to prolong their research for one, they will not risk the waste of time. Hence, too, communications vary much at times. Communications which you discover to be false are not always willfully so. As time goes on we shall know more of the conditions which affect communication."

You have spoken of adversaries. Who are they?

"The antagonistic spirits who range themselves against our mission; who strive to mar its progress by counterfeiting our influence and work, and by setting men and other spirits against us and it. These are the spirits who have chosen the evil, have put aside promptings and influences of good, and have banded themselves under the leadership of intelligences, still more evil, to malign us and to hamper our work. Such are powerful for mischief, and their activity shows itself in evil passions, in imitating our work, and so gaining influence over the deluded, and most of all, in presenting to inquiring souls that which is mean and base, where we would tenderly lead to the noble and refined. They are the foes of God and man; enemies of goodness; ministers of evil. Against them we wage perpetual war."

Have they a Chief—a Devil?

"Chiefs, many who govern; but not such a Devil as

theologians have feigned. Spirits, good and bad alike, are subject to the rule of commanding Intelligence."

[TO BE CONTINUED.]

VISIONS AND VOICES.

BY MRS. MARY E. BUELL.

The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL has asked me to write some descriptions of my personal experiences in the development of the sixth sense, and as the public has been somewhat interested lately in the question of Mr. Lincoln's belief in spirit return, I will comply with Col. Bundy's request in the first place, by describing two interviews (spiritual) that I have enjoyed with this dearly loved and honored individual. I had been holding a séance with a slate-writer of some note in our city (automatic not independent); my last visitor—for several spirit friends had communicated—happened to be a famous minister of modern times. I thanked him at the close of the sitting for having answered so many and such important theological questions, when he replied, "I am always glad to reply to your questions, my child, and the next time I come I will bring Abraham Lincoln with me."

This surprised and pleased the slate-writer not a little and she remarked, "If Mr. Lincoln controls my hand it will be for the first time." I did not mention any day for calling again and soon left. The following Sabbath I was thinking of the promise and wondering what Mr. Lincoln could possibly have to impart to me, as I usually called about me authors, ministers, poets, etc., etc. But I knew from past experiences that something important hung upon the wish to return to me. Late on this Sabbath day, while reclining and resting a little before tea, I suddenly saw Mr. Lincoln's face; at first only the lower portion, however, which, perfect though it was in itself, was not sufficient for me to recognize who it was. The picture was soon sharpened, though, and saw the smiling countenance of the best-looking homely face I ever beheld. At this point I was overcome by a flood of tears, and I kept saying to myself (we do not have to express our thoughts aloud to the angel visitant), "O, Mr. Lincoln!" The whole of the awful day when the news of the assassination was wired over the country seemed spread out before me. Mentally only, for Mr. Lincoln smiled on serenely in the picture which was as instinct with life as though materialized. Soon the vision faded, and as I lay thinking it over, there he stood again, full size—the other had only been a bust view. This time he was not looking at me, however, but at the twenty, or thereabouts, small, half-grown pigs which ran helter-skelter before him. I watched the procession with no little interest until my picture faded again. Almost immediately Mr. Lincoln appeared for the third time, accompanied by a youth of sixteen or so. He seemed to be leading the boy by the arm, as he, Mr. Lincoln, was always a step in advance. As soon as this picture faded I heard a voice say, "I will aid you to lead the youth of the country to the hill-tops of truth, where the sun always shines; they shall no more be driven like dumb brutes." When I visited the medium again, the eminent divine came, as he had promised, and with him Mr. Lincoln. The latter wrote something like this, (I'm sorry I did not keep a copy of his very words):

"My Dear Madam: When I was cut off from my mortal or material state so suddenly, the country thought it a great calamity to itself. But this was not so. My time had come; my mission was accomplished. The shock of my going, however, unsettled the reason of my poor wife—and she was never again what she had been. She was mediumistic, and might have developed some phase with success. I want to assist you, madam, in reuniting the different factions of the North and South in your mission to the young people of America."

ABRAHAM LINCOLN."

As I had never at that time heard or read anything about the Lincolns believing in Spiritualism, this seems more wonderful to me now than it did at the time of my experiences, which was about a year and

a half possibly two years ago. Mr. Lincoln has not come to me since except as a quiet looker-on. I am confident, however, that he often impresses me quietly and that he is by my side as I write this article, I feel his presence. How? Through my sixth sense or intuition. The Lincoln current is on, and I respond to it. Physical proof is always obtainable, also, of the spirit control with me. That is, if I should ask, my hands would instantly come under control any time and at any place.

OCCULT EXPERIENCES.

By MRS. ELBE M. TASCHER.

CHAPTER IX.

THE COFFINED FACE.

To-day is a thought, a fear is to-morrow,
And yesterday is our sin and our sorrow,
And life is a death
Where the body's the tomb,
And the pale, sweet breath
Is buried alive in its hideous gloom.

Then waste no tear,
For we are the dead, the living are here
In the stealing earth, and the heavy bier,
Death lives but an instant, and is but a sigh,
And his son is unnamed immortality,
Whose being is thine. Dear ghost, so to die
Is to live—and life is a worthless lie—
Then we weep for ourselves and wish thee good-bye.
—THOMAS LOWELL BEDDOE.

There was a general rejoicing at Windemere when Mr. Eads came home. A lawyer of keen perception and excellent reputation, he had many calls, and had now been away attending court, looking up, meanwhile, the claims of the Eads' heirs in the will case. A man with a small, wiry figure, thin, scholarly face, lit with a smile most luminous, he brought such light the moment he appeared that we all felt an indescribable renewal of hope and a fresh glow of happiness in his presence. His full, piercing, dark eyes swept the circle surrounding his wife and daughter, the one glance saliently conveying to each heart throbbing before him a special sense of cordial greeting.

"Well, mamma, what is the programme for amusement this evening?" said he, as we left the tea-table, gathering in the pleasant parlor once more. "You know I want to live fast while I am with you all."

"We have been discussing the subject of spirit return for several evenings," replied his wife. "You know well my convictions in the matter, William. I have freely stated them, and to my unbounded surprise and pleasure I find my guests are thinking deeply on the subject—even uncle. Oh! shall I tell him about it all?" she said, appealing to Dr. Eads.

"Yes! yes! I ought to have told him about it myself, but I felt so bewildered," replied the doctor, leaning back in his chair, every bit of his usual suave complaisance deserting him.

"Why, what is this secret?" inquired Mr. Eads, regarding the collapsed appearance of the doctor with evident concern. His face brightened, however, as his wife told him of the mysterious circumstances that led to the discovery of the long-lost will.

"You see, William," she concluded, delightedly, "it is such important evidence of the truth of spirit return. What could be more opportune? Besides, every one must admit that there is good in it."

"Ah! there," interrupted the doctor, despondently, "there is a point I must speak of. These revelations seem to me all so earthly, and my experiences the very cheapest of all, pertaining wholly to this life."

"Why, no, I do not think so, uncle," said Mrs. Eads, quickly. "What could be stronger proof of the return of the soul?"

"Oh, well," rejoined Mr. Eads, the rare smile illuminating the keen face, and glowing upon the listening group. "The evidence is incontrovertible on both sides. For my part, I had quite as lief have the truth from headquarters, as in the usual round-about way."

"Marguerite has investigated a great deal and seen far more than I," began Mrs. Eads, eagerly. "Oh, I wish you had been here to listen with us to her notes

taken at once when the phenomenal occurrences took place. They are so wonderful and interesting."

"Undoubtedly I have missed a great deal," said he, "but have you finished the notes?" glancing at the roll of manuscript on the table.

"Nearly; there is little more to tell," replied Miss Vale.

"Now I think of it," said the doctor, rousing up, "do you have any more of those phenomenal experiences, or have they vanished as they came?"

"Oh, no; I frequently see figures, always very unexpectedly, however."

"You appear to be in good health," said the doctor, looking at Miss Vale, critically.

"Yes, I am well, perfectly, and strong. I never felt better. My nieces are both in excellent health and spirits."

"And they continue to feel this unaccountable influence, do they?"

"Certainly, Leda's hand often becomes numb, and gives us very singular reports of occurrences taking place in—to us—unknown localities, which prove entirely true on later knowledge. Sometimes when we have company the hand will write all at once. Another queer thing is that the writing is frequently reversed, being upside down to Leda, and right off towards the individual it is meant for, so that they can sit and read it exactly as if written in the usual way and turned around for their perusal."

"Take a pencil, Mr. Lans," said Mr. Eads, "and try writing in that way. See how you can make out."

"Leda's hand writes just as rapidly and with the same ease in that way as the other," continued Miss Vale, as we gathered around Mr. Lans, laughingly watching his awkward efforts. "She often is seized when in total darkness, and her hand draws lovely figures, flowers, lace patterns, angel faces, delicate landscapes, geometrical figures, all perfect in position and form."

"This in total darkness, remember, and with lightning rapidity, as often upside down to Leda as the reverse."

"And she is not the artist?"

"Oh, no! Leda never seemed to have any talent or desire to draw or paint. She is a very good scholar and writes so well her articles are eagerly sought, but this is a secret I was not to tell," added Miss Vale. "Leda is very quiet."

"She is one of the sweetest girls I ever saw. So good, so lovely," replied both Mrs. Eads and Ada; they having visited Miss Vale in her brother's home.

"What is it that you have seen of late, Marguerite?" inquired Mrs. Eads.

"So many things that I hardly know what selection to make. Let me see. Well, here is one. About Christmas time I was walking along in the busiest part of Main street. I was in haste to get home, as we were expecting company, and I had been to give some orders relative to that, and I wished to be at the station to meet the coming visitors. It was almost train time. I hurried up the street, jostling along through the motly crowd thronging the sidewalk. Just ahead, I saw coming towards me our minister's wife. Large, fleshy, rosy and smiling, the good lady took my outstretched hand in her warm clasp, drawing me into a niche under an arched doorway, exclaiming as she did so:

"You are just the one I want to see! As I faced about, with my back to the wall, ready to hear what she had to tell, I was horror-stricken to see the round, good-humored face had suddenly changed to that of the dead. The merry eyes were closed, every line rigid and cold; the mouth blue, set and livid. Around her was the head of an open coffin. The whole appearance was instantaneous, but exactly as if I had seen the coffin stood on end before me, enclosing the dead face of my friend. I started back, nearly fainting, the good lady snatching at me as I sank against the wall at my back, exclaiming:

"Why, Miss Vale, are you ill?"

"I don't know what I said, or how I got into the building, where I recovered myself partially under the solicitous attention of the motherly lady. Making

some evasive replies to the anxious inquiries, I got away as soon as possible, hastening home as fast as my trembling limbs would carry me. All the way the shock I had received nearly overcame me. Where was my usual power of self-possession? I tried to reason the dreadful vision out of my mind. I called myself a victim of lunacy, weak, foolish, whimsical, without avail. I reached the house at length, too faint and sick to go another step, and fell on the sofa half dead with a nameless horror. Leda was away from home, spending Christmas holidays with friends in a distant state, but Madge was there ready for the walk to the station. I had no time to explain, only that I felt ill and could not go.

"Madge soon returned with the expected friends, all glowing with joy at the reunion. Their concern was so great over me that I finally told them all the cause of my sudden indisposition, trying to laugh it off. My brother drily told our visitors that the girls were getting too cranky for anything lately and they must not mind our vagaries."

"As I had done with other experiences of this sort, I noted this down with the date, writing also a long letter to Leda, telling every particular. The days sped away until, about two weeks after, my brother came in, looking very solemn, and said the minister's wife was very sick and they were holding a consultation of physicians over her, but there was small hope of her recovery. She died that day, and when I saw her dear face it was in the coffin, in appearance just as I had seen it that frosty Christmas morning, two weeks before."

"Of course," said Mr. Eads, "this would be called an optical illusion, a coincidence, a mere sick or nervous headache delusion."

"I am fully aware of that," replied Miss Vale. "I simply tell it as one of the queer things."

"Can you tell us another as strange?"

"Well, yes," she replied, after reflecting a few moments. "About three blocks from us lives a family that we have been intimately acquainted with for several years, a beautiful daughter of theirs having been a specially-loved schoolmate of our girls. The father in this house was an excellent man of middle age, a prosperous merchant. He began to complain of his health last summer, and tried several physicians, finally going to C. for treatment. I was away from home at the time and, though I knew he was not quite well, I do not remember of speaking of him on my return, feeling no special interest with regard to it, as I had seen him out riding a short time before, and nothing serious apprehended. One morning I woke with a start, as if some one had entered my room. It was very early and the first faint tinge of dawn streaked the sky, lighting my room a little. There, in the dull, grey twilight, I saw Mr. Lathrop standing near the bed. He looked perfectly natural, except that every line of age and pain had left his face, and with wondering eyes I noted the strange, youthful glow of his face. He did not utter a word, but seemed to convey to my mind, silently, 'You see I am no longer sick, but well, young and happy. Never fear any more,' and then, like a cloud, he slowly faded away. I lay still a few moments, reflecting on what I had seen. I thought, 'Mr. Lathrop is dead. He must have died.' I sprang up, hastily dressing; glancing at the clock as I went into the other room, I saw that it was a few minutes past 5. My brother is always an early riser, and, hearing me stirring, he came from his room, saying:

"What is going to happen, Margie? You up so early."

"I replied, looking firmly at him: 'I was awakened by Mr. Lathrop. He is dead.'

"Why, did they send for you? When did he die? It is terribly sudden," he exclaimed.

"They did not send, William. He came himself. I saw him. It must have been about 5 o'clock."

"You saw him! O, Margie, this is no joking subject. John Lathrop has been sort of complaining all along, but he came home from C. a week or two ago looking far better. You saw him? O—pooh! I wouldn't be so silly, Margie."

"I said: 'William, I know Mr. Lathrop is dead. Now, you go and inquire and satisfy yourself.'"

"Why, they won't be up, you lunatic," said he, beginning to laugh. But he went off up the street pretty soon, coming back hurriedly, saying:

"You are right, Margie. I give it up. He is dead. He died at 5 o'clock this morning."

"I do not see how any one can get around such evidence as that," said Mrs. Eads, appealing to her husband. "I think it conclusive."

"Why, yes," replied Mr. Eads. "You had not been ill or headachy, had you?"

"Not in the least; and I was wakened out of sound comfortable slumber, just as naturally as I should have been if any one had entered my room. I always wake instantly if any one steps in ever so softly."

"You had no particular connection with the family?"

"No; nor had I ever seen Mr. Lathrop when he was young, and, of course, never thought of such a thing."

"It is all well enough to talk of accidental coincidence once in a long life, but it seems to me, uncle, to keep on saying everything is an accident is a very weak argument, and requires more propping up to make it reasonable than to quietly admit the truth. I have been taught all my life that the soul is the man; my soul speaks to you all now. Your souls comprehend what my soul says. Oh, I think if we listen we shall hear a great deal that is unuttered and unutterable. I have a friend living about three miles from here. You know Mr. Waldron," Mr. Eads continued, turning to his wife. "He has often told me very wonderful occurrences that took place under his immediate eye, beginning years ago, when this country was all wilderness. I will invite him here, and he will tell you all about it himself."

"Do," said Mrs. Eads. "We can send a carriage and ask him to come to-morrow evening. Mr. Waldron is a very wealthy lumber dealer, the owner of immense tracts of land along the — river. His residence being at the junction of two rivers—or, rather, where the waters meet—is in a beautiful, romantic spot. We must go there some day soon. It will be delightful to have him here. We will certainly send for him."

(TO BE CONTINUED.)

DOUBLE CONSCIOUSNESS.

By PROF. J. R. BUCHANAN.

The problem of double consciousness which has been discussed in THE JOURNAL, does not appear to me quite as formidable in reality as it appears when first presented.

It seems too evident for discussion that writing done by the hand of a medium controlled by a distinct and peculiar intelligence beyond the medium's consciousness, is the writing of a spirit. The suggestion of a sub-consciousness has no plausibility in such a case, and Mr. Davenport's criticism is as just and rational as pungent. But we find something else in the French experiments, in which there is no evidence of the action of an independent spirit, but simply a display of the personal capacities of females of that hysteric or super-sensitive class, with which the French have been experimenting so largely, carefully avoiding spiritual influences, and also avoiding the methods of animal magnetism, which the faculty have never forgiven for developing practical and therapeutic science in spite of collegiate opposition.

The methods which have been christened as "hypnotism" and which depend upon possessions and credulity in its subject, are a wide departure from the methods of benevolent science, which have been practiced by liberal thinkers throughout the century. They deal in the morbid, the fantastic and unreal, and degrade instead of elevating the subject. But that might be expected from a dogmatic profession, that delight in torturing animals to obtain uncertain and debatable fragments of knowledge, when a thousand times as much might be safely and pleasantly obtained from experiments on human beings by methods which

the faculty have condemned, because not in harmony with their crass materialism and mechanical philosophy.

That such investigations should prove tedious, unsatisfactory and somewhat delusive we may well expect, and they assume this character in the speculations about sub-consciousness, of those who know neither the phenomena of purely psychic life, nor the functions of the brain and the seats of its consciousness and emotional life.

The French philosophizers, on a subject which requires the most profound knowledge of the soul and the cerebral functions, speculate courageously without knowing or even claiming to know much of either, and the outcome is seen in speculations upon multiple consciousness. The apparent mystery of multiple consciousness disappears when we reflect that there is a large class of persons with unstable brains who are capable of passing readily into extreme and contradictory conditions, and hence have no reliable stability of character. We see this in the instability of materializing mediums, who may be at one moment in most refined and exalted conditions and in the next moment, debased and false.

There is a considerable class of persons, among whom I have found most interesting subjects of experiment, in whom the vital action of the brain can be promptly changed or reversed, making them at one moment serenely angelic in sentiment and in the next base, murderous and insane—profoundly rational in one moment and thoroughly absurd in the next. Robust men under the influence of passion intensified by liquor may commit crimes so foreign to their nature, that after the reaction follows they cannot understand or recollect what they have done or why they did it. They have had a double consciousness—that which belonged to the abnormal and that of the normal condition.

The law which produces this duality has not been understood. It is the law of coöperation between the intellectual and the affective organs of the brain. The intellect is dominated by the affective faculties, in other words, the front lobe is dominated by the other regions of the brain (being itself the feeblest in its vital energy), and especially by the vigorous faculties of the occiput. It cannot realize those things which belong to the affective nature without the affective organs. A man destitute of love cannot comprehend clearly a mother's love for her child; nor can a timid, gentle, loving maiden comprehend the coarse violence of a murderer. The miser cannot understand philanthropy, nor can a generous mind realize the abject feelings of the miser who starves himself to save a penny. These opposite conditions have no connecting intellectual bridge, and if they could be alternately produced in the same individual, he would be unable in one condition to conceive or recollect what belonged to the extremely opposite condition. Hence many find it impossible to recollect their dreams, because they occur in a condition too abnormal or remote from the daily life. This loss of recollective consciousness would be especially conspicuous in the conditions which were most abnormal.

With an extremely impressible individual I could produce an extreme condition for half an hour, followed by an opposite condition, in which the first would be beyond recall, as much as the incidents of a low drunken orgie.

The same principle is illustrated every day in the entranced psychic, who being in an exalted state, will talk for any length of time with exalted intelligence or wisdom, and on restoration will know nothing of what has been said. In this we have two different beings or rather two widely different conditions of one being, neither condition recollecting the other, unless in the entrancement the attention is directed to the ordinary condition; for in these states the higher intellectual condition may be made to embrace and comprehend the lower.

It is not difficult to believe that with the hysteric female, she should deny in one condition any identity with the psychic life of the other condition, especially when this idea of duality is encouraged. Indeed it is a well-known fact in the life of Mollie Fancher, who

in one condition speaks of Mollie in another condition, as a different being. The difference between the two conditions of the same individual may be as great as between two different persons.

This duality of consciousness then is not at all mysterious, and with suggestive subjects it may be produced by the command or the wish of the operator, and with a little practice they might even be harnessed together so that the subject would pass from one condition to the other as often as desired, and consider himself or herself a double personality—an idea not at all difficult to entertain, and of which I have had a personal experience. It is about fifty-five years since I lay on the verge of the grave in a high fever at Natchez, Miss. In its latter stages I had a distinct conception that there were two of us and that we had to consult together before I could even turn in the bed.

The triple consciousness described by Pierre Janet in the *Revue des Deux Mondes* is only a little more difficult than the double to originate and preserve, but the class of subjects with which the French are experimenting are well qualified to produce all kinds of *bizarre* and *outré* conditions, distinct and incompatible, and I should not be surprised if four, five, or six personalities might thus be manufactured as well as Leonie, Leontine and Leonore.

But all this is more curious than useful. It belongs to the abnormal, and if the faculty ever rise to the dignity and the philosophy of true psychic science, with its unlimited benevolence, refinement and wisdom, they will pay but little attention to these records of the abnormal, over which they are looking wise to-day, without finding in them any philosophy.

KANSAS CITY.

A SPIRITUAL SEANCE IN FRANCE.

The following is a translation of an account of a séance held at Blois, France, given in *La Revue Spirite* by Horace Pelletier, Counselor of the Arrondissement, and Officer of the Academy at Condé.

My dear Monsieur Leymarie: I send you a report of a spiritual séance worthy of consideration, which took place in Blois at the house of M. Imbert, a sculptor, a man very well known, not only for his talent but also for his intelligent devotion to the cause of Spiritualism. He was assisted by M. Gebhart a very well informed man to whom magnetic, hypnotic and spirit phenomena are no mysteries. The séance took place Thursday, October 8th at half past eight in the evening. There were present Messrs. Bourdin, merchant; Imbert; Gebhart. The mediums were Mme. Imbert, M. F.—and M. Porcheron.

The circle was formed at the beginning of the séance by the three mediums, around a table or stand weighing six to seven kilogrammes. The room in which the experiments were made was lighted by a lamp placed on a piece of furniture and a taper placed on the floor. Messrs. Bourdin, Imbert and I (M. Gebhart the reporter of the séance) were seated in the spaces left by the mediums, between them, and we exercised an incessant watchfulness. The table immediately moves and glides along turning meanwhile. The hands are kept raised fifteen centimetres above the table. The table strikes a blow. The hands are lowered and again are placed upon the table, then they are raised again and each time they are raised a blow is struck stronger and stronger. This maneuver is repeated ten or twelve times. Entire darkness is signaled. The light which passes through above a door is quite weak, yet it enables us to distinguish the table and the sitters. The circle is again formed about the table and the movement continues without interruption. The mediums are obliged to rise to follow the table which is directed towards M. Imbert. He takes it and supports it on his knee, then it inclines towards Madame Imbert and touches her, and at last comes to M. F.—. The movements of the table have broken the circle, which no haste is made to re-establish. We are all seated, and form a circle within which the table moves, sometimes gliding, sometimes bounding with little leaps above the inequalities of the floor. It thus goes forward not only without the

least contact with the mediums, but at some distance from them, whose hands are resting on their knees. The table reaches M. F——, it stops against his leg, inclines and strikes it repeated blows, gently, without doing him any harm. I take advantage of the passage of the table in front of me and twice place my right hand above and below the top of the table and follow it fifteen or twenty seconds with my finger upon it. Despite my full confidence in the loyalty and good faith of the sitters, I find I take comfort in that test which produces conviction. M. F—— finding himself uncomfortable requests a light, which is brought. The circle is again formed and we seek to obtain intelligent communication. The stand strikes several times on the call of the letter A and we give up getting anything else from it.

M. F——, a good somnambule, is put into trance condition by M. Imbert. He demands the continuation of the passes "to see more clearly," he says. The light is again removed. Soon M. F—— interrogated by M. Imbert, tells us that he sees about the centre of the table a light whose volume and brilliancy is increasing. It forms a globe; it is white, and slightly greenish. The medium Porcheron believes he also sees it, but is less positive.

The medium M. F—— whom we continue to interrogate, sees in place of the light two spirits, one a young woman and a little boy of seven years. He describes them; they are there and they smile. The young woman places her hand on the shoulder of M. Imbert, who recognizes his sister-in-law and his son, deceased some years ago. It is these persons who move the table. Other spirits pass by and do not stop. The medium is fatigued and complains of cold, although the sweat stands upon his face. The light is brought in and M. Imbert awakens M. F——.

A little before closing the séance we wish to try to have some inanimate objects of small size displaced and moved at a distance and without contact. I place on the table a pencil case of white metal weighing about twenty grammes. We take places around the table, without touching it with our hands or feet. At the end of four or five minutes the pencil case rolls over, runs a distance of five or six centimeters and returns exactly to its former place. A wooden *allumette* (taper stand) succeeds it and turns around as upon an axis a distance of forty, then ninety, and at last 130 degrees, quite like the hand of a watch. After this experiment, with which we were completely satisfied, we try to produce levitation of the table. The mediums form a circle, supporting their hands on the surface of the table, and immediately the table moves. They try to raise their hands together. They declare they feel a sort of adherence, the wood seems glued to their palms; the table rises on one foot three to five centimeters and falls back, abandoning, as if in regret, the hands of the mediums. Repeated three times, the experiment gives the same results.

M. Bourdin asks the table to produce some raps or crackings. After two or three minutes of waiting, light crackings are heard about the middle of the table. The hands are taken off and the crackings continue without any contact. We do not, however, perceive the rhythmic movement which one of the sitters who has requested it declares he believes he perceives.

There are produced, adds M. Gebhart, certain phenomena under severe conditions and of a nature to convince persons who may have seen them for the first time, movements of the table without contact, at a distance from the mediums, crackings, adherence of the table to the hands, displacement of small objects. We have confirmed the powerful action of darkness on the phenomena, the cooling of the air, the sensation of delicious coolness preceding the production of these phenomena just as I had been a witness of them at your house when I was present at your experiments of the displacements of objects without contact.

This séance of which M. Gebhart gives an account in a fashion so devoid of emphasis and at the same time so full of interest, has been of great use to me inasmuch as it has proven that the displacement of objects, at a distance and without contact, under the

influence of psychic force projected from the subjects, does not rest on illusions, but quite surely on reality, since other persons have been able on their side to obtain the same effects. The displacements of the table furnish in a more convincing manner still the proof of the great power of the psychic force, they prove also that occult intelligences may very strongly intervene in the production of these revolutionary facts.

This séance is not only a great victory for the operators, it is equally one for science.

SOCIALISM.

It was not until 1883 that the first socialist political party was organized in Germany, based upon that manifesto and other teachings of Dr. Marx. Following was the platform and it is the keynote of prevalent discontent to this day:

1. That the emancipation of the working class is not a class issue, as their triumph will abolish all classes; and that it must be accomplished by themselves alone.

2. That their economic dependence on those who own the means of all production forms the sole basis of servitude, social misery, mental degradation and political dependence.

3. That therefore all other things must be subordinated to the emancipation of the laborer.

4. That all past endeavors have failed from want of unity among the workers, and that their cause is one without regard to national laws.

5. That the emancipation of labor therefore belongs to the world, being a social problem, co-existent with the modern state of production and distribution.

At the first congress held in Switzerland in 1867, it was declared that in order to achieve the emancipation sought for, it was necessary to secure, first, the common ownership and use of the land, water and water-ways, forests and mines; and secondly the public ownership and control of all economic franchises and instrumentalities of production, transportation and exchange. In short, the political demands of the working class were to be for the common use of natural wealth and social prosperity.

With the fall of the Paris commune the original organization of socialists was shattered, when divisions followed, but the above is a fair statement of the purposes which all have in view. The different schools might be classified under two general heads. First, and the main body, composed of those who seek their ends by peaceful means, or are content to wait for them to come by evolution, as they confidently believe will be the case. Secondly, the group-socialists, or anarchists, who lack the patience and are in favor of facilitating evolution by force.

It will be seen that while Socialism seeks to accomplish a great deal, some of its purposes are fast gaining popularity among people who are not enrolled in socialist ranks, and who would not feel complimented to be thus classified.—*Rocky Mountain News*.

HYPNOTIC CURES.

Dr. Hirt, in Breslau, Germany, has succeeded in making some cures that would have been set down as miracles in a more superstitious age. A thorough investigation of hypnotism and a knowledge of how to make use of it are well worth the while of progressive physicians.

The son of Privy Councillor Klein, of Breslau, had been afflicted with cough and every symptom of consumption for months. In January, 1889, the cough attacked him. He grew worse and worse for seven months, when he often lay upon his bed all day from weakness. The paroxysms were terrible, accompanied with expectoration of blood. Early in 1890 Councillor Klein prepared to take his son to Italy, in hopes to prolong his life. He mentioned his intention to Dr. Hirt, who offered to try what could be done with hypnotism. Klein gave his consent, and the boy was brought to him.

The physician put the patient under hypnotic influence by the ordinary method. Then, with the boy in the mesmeric sleep, the physician told him that he had a bad sore throat, but that it was now well, and he would sleep soundly that night. Dr. Hirt said this repeatedly in a clear, decided voice, and pressed and rubbed the boy's larynx meanwhile. He also told him that he was entirely well, and that he must say for himself that he was entirely well. The boy then said: "I am entirely well."

Dr. Hirt treated the youth February 4, 1890. Next day came the father, and said no further treatment was needed. In three months' time the boy was in perfect health. The other cure was somewhat similar. In this case a thirteen-year-old boy had been afflicted for some weeks with a hoarseness that had left him

quite voiceless. Dr. Hirt first hypnotized him, then told him the hoarseness had been all imaginary, and that he could speak as loudly as any one. His throat was well, the physician assured him. Then he bade him speak aloud. He kneaded and rubbed the boy's throat as he had done with the other patient. The boy then spoke, a little at first, gradually louder, till in three minutes from the first effort he had quite recovered his voice.

These instances seem thoroughly well authenticated. If they are so, and if the cures really were performed as reported, then hypnotism is a boon to physicians. In Russia public hypnotic séances are prohibited, and only physicians are allowed to practice the art.—*The Two Worlds*.

AT A SPIRITUAL SEANCE.

"I am not a Spiritualist never was and never expect to be," said Frank L. Turney, of Rochester N. Y., at the Russell house yesterday afternoon, "but upon my word, so-called Spiritualists do some things that set a fellow to thinking. Five weeks ago I was out West and, while sitting in the office of a country hotel one evening, was invited to join a party who were going over to test a new medium, a farmer's wife, who lived a mile and a half from the village. Ready for anything that would help to kill time, I accompanied the party, not one of whom was a professed Spiritualist, to the medium's house. The medium proved to be a middle-aged, motherly-looking sort of a woman, one whose days had evidently been passed in a farm house, and it was evident that both she and her husband were greatly pleased at the notoriety her newly discovered powers had given her. We went into the family sitting-room, a circle was formed, the lights put out, and we patiently waited for some manifestation of the proximity of spirits. Very soon knockings and rappings were heard, and three or four members of the party received what purported to be messages from departed friends. I sat back in my chair, an incredulous smile on my face, thinking to myself 'what rank foolishness this is,' when suddenly there came a message for me. The spirit professed to be that of Charley G——, an old friend of mine who had been killed at a fire while working in his capacity eight months before. I was just the least bit startled, I must confess, but still incredulous, and so I determined on a supreme test. 'If that is really you, Charley,' I said, 'and you are happy give me the department signal for all right.' Quick as a flash came back the answer, rat-a-tap-tap, the signal for all right according to the code of the department to which the poor fellow belonged when in life, and to say I was paralyzed but feebly describes my condition. I then and there insisted on leaving the séance, and that night I could not sleep a wink and kept a light burning in my room until the sunshine began to pour in through the window next morning. Now, as I said before, I don't believe in Spiritualism, but will some one please explain that communication or whatever it was to me. That old woman could not possibly have known anything about the private code of signals of a fire department over a thousand miles away, and so the question keeps bothering me, 'how on earth was it done?'" —*Detroit Free Press*.

A FRIEND of the Irish leader, writing after his death occurred, says: When last in Ireland, Chas. Parnell spoke more than once of friends long dead having appeared to him. His auditors laughed, but Mr. Parnell seemed quite serious. My present story relates to a few days before the death of the Irish leader, and Brighton was the scene. The incident was not mentioned to Mrs. Parnell by her husband. It was this: Mr. Parnell had called upon a friend in Brighton when a servant came and informed him that a person wished to see him in the drawing-room on important business. When Mr. Parnell entered the drawing-room, however, it was empty. He returned to question the servant. "What was the stranger like?" he inquired. "As like you, sir, as if he had been your twin brother," was the man's reply. Mr. Parnell made no comment, but shortly left the house.

ONE of the queerest superstitions that ever entered the human head is that of finding the body of a drowned man by means of his shirt. Last spring a man was drowned in the river in front of the East St. Louis levee. Search was made with boats for the body, but without success. Some one recalled the superstition, and the searchers took the shirt the man had laid aside when he went in bathing, spread it out on the water and let it float away. It had floated for awhile then sank, and they searched for the body where the shirt went down and, sure enough, found it not far away. One case of this kind of course, does not make a rule, but the man who bossed the job in this instance, said he had seen it tried dozens of times and it never failed.—*St. Louis Globe-Democrat*.

NO MORE BRIC-A-BRAC.

Listen, housemaids, to my song,
Send the joyful news along,
Lift your troubled heart with care,
Wave your dusters in the air.
No more hard earned wages clipped
To repay for treasures chipped.
Sing and dance and laugh and shout,
Bric-a-brac is going out!

Join, ye husbands in the strain,
Yours the profit and the gain,
No more jaunts with wife to seek
Costly nothings called "unique."
No more monstrous bills to pay
For some ugly bit of clay.
Fashion puts the fad to rout,
Bric-a-brac is going out!

Comfort, lovers, fall in line!
Bend the knee at fashion's shrine;
Give that cranky dame her due
Since she proves so kind to you,
Homes no longer will be shops,
All that sort of thing she stops.
You'll have room to walk about,
Bric-a-brac is going out!

Down ye objects, useless old—
Worth one time your weight in gold.
Dust-collecting stuff, avaunt!
From each nook, and niche, and haunt,
Off, ye foes to brush and broom,
Cumbering shelf and mantel room.
Jar, and vase, and candlestick,
Fall in line! March! double quick!
Hear ye not the foeman's shout—
Bric-a-brac is going out!

—ELLA WHEELER WILCOX in Life.

A PROPOSITION FROM THE WOMAN'S BOARD.

The Illinois Woman's Exposition Board desires to meet the women of the State to inform them as to the work of the board and enlist their hearty coöperation, without which the board realizes that it cannot make a fully successful representation of the industries and interests of the women of Illinois at the World's Columbian Exposition. The members of the board will therefore address the women of any locality, upon invitation from so representative a source as to justify the necessary expenditure of time and money. The board will pay the personal expenses of its members when engaged in such work. All other expenses must be paid by those sending the invitation, and a suitable room or rooms must be provided and the meeting be properly advertised in the local papers. The women desiring to be so addressed may send a request to the Illinois Woman's Exposition Board, room 520, Rand-McNally building, Chicago, or may send a personal invitation to any member of the board, which invitation will be referred to the board for its approval. The addresses of the members of the board are as follows: Mrs. Frances Bundy Phillips, pres., Bloomington; Mrs. Robert H. Wiles, vice pres., Freeport; Miss Mary Callahan, sec., Robinson; Mrs. Frank Gilbert, 16 Walton Place, Chicago; Mrs. Marcia Louise Gould, Moline; Mrs. Richard J. Oglesby, Oglethorpe, Elkhart; Mrs. James W. Patton, Springfield; Mrs. Francis Welles Shepard, 4445 Grand Boulevard, Chicago.

In the history of the collection and compilation of facts in almost all departments of the present census there is not an inquiry or tabulation but there is a woman in it. A recital of her work would record an epoch in the history of woman's employment. When fully equipped the Census Office numbered in its local force about 3,200 clerks; over half of these were women, some divisions being composed almost entirely of them. Regarding the work of counting on the electrical machines, punching and tabulating the punched cards, the Superintendent of Census said: "If I were to undertake this work again, having had the experience I have had, I should have no one but women on any of these three machines. I have found steadily from the beginning that women did more work and that more accurately than men. I suppose their superior delicacy of touch and alertness of vision are largely the cause of it, but I have also found women more conscientious. If an enumerator writes poorly a man is more apt to guess at his answers and punch accordingly. A woman I have

found will in the greater number of cases take pains to decipher poor writing and record the fact correctly." The head of the pauperism and crime division when organizing his force, made a request for only woman clerks. The request was, of course, granted; it is of interest to know that the entire Census report on the momentous subject of the growth of these two evils is compiled and tabulated by women under the direction of the only two men in that division. A few women are heads of sections, and one woman has been until very recently an assistant chief of a division. Three women have performed valued services as special agents collecting information concerning the Indians and fisheries, aside from those in the farms, homes and mortgages division—*Chautauquan*.

THE conspicuous place in higher education taken by the native Christian women of India is illustrated by the fact that of the nineteen successful female candidates for the matriculation examination in 1879, seven were native Christians while none were Hindus; of the 234 candidates examined for the higher education of women sixty-one were native Christians, and only four were Hindus, says the *New York Independent*. Among the 739 pupils attached to the different industrial schools of the Madras Presidency, 357 were native Christians, seventy-five were Vaisyas and Sudras, seventeen were Low Caste, including Pariahs, and only five were Brahmans. This progress of education will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans. A Bombay writer attributes the social eminence of the Parsis largely to two facts, absence of restriction of caste and the education of their women. As these advantages make themselves felt in Southern India, it seems probable that the native Christians will become the Parsis of that section, furnishing the most distinguished public servants, barristers, merchants and citizens.

THE recent discussion in the Methodist conference of the question of admitting women to equal membership seems to have its effect in arousing thought in the denomination in regard to woman's rights. The *Methodist Recorder* of January 9th, for instance, the woman's rights question is argued in the affirmative by two clergymen, one of whom closes by declaring: "I should be sorry to know that my wife was not as well, or better qualified to vote intelligently than thousands of blacks who vote, and other thousands of foreigners, nihilists, scape-gallows who do vote. This nation will never be right until the women vote. Then shall the saloon be closed, its gambling, drunkenness and murder all cease; law and order prevail throughout the land. Amen."

THE organization of women workers in trade unions is much more advanced in England than in America. At the labor congress nine women's societies sent delegates representing 5,116 members. The Matchmakers' union numbers over 1,000 members; the Nottingham Cigarmakers' union has 800 members. On the other hand, some men's unions receive women members, and the Association of Weavers contains 26,000 women. The woman laborer and her friends appear to become more and more convinced that their help lies not in the worn out expedients of charity, loans of blankets and Dorcas meetings or the opening of reading rooms, but rather in organization and legal interference with existing wrongs.

THE Chinese minister lately accredited to a leading European court was taking leave of a very eminent Englishman, and pitying him because his wife had gone to England for the education of their children, said: "You must be very lonely. But of course you have a number two?" "I tried to explain to him," said the Englishman, "that that was quite out of the question. My wife would be in a great rage if I took a second wife, and my government would punish me severely." The Chinese diplomatist was astonished; but, after a pause, he said: "You Europeans have so much more intercourse with China now that we may hope you will soon become sufficiently civilized to act as we do."

HALLIE T. DILLON, M. D. (colored), daughter of Bishop B. T. Tanner, is not only the first colored woman physician, but the first woman of any race to pass the Alabama State medical examination. It was a written examination, and an unusually severe one, occupying ten days. Dr.

Dillon, after passing with a high average, now occupies the place of resident physician at the Tuskegee (Alabama) Institute.

LAST October nine women were appointed station agents on the elevated railways of Brooklyn. They have been so successful that the managers will appoint more.

SAYS the *Better Way*: "If Keeley lets out his secret of liberating the energy, which he claims to be enormous, that is stored in the atom, and which, he says, is liberated by a certain vibration that ruptures the envelope in which the molecules revolve, we may shortly realize a revolution in mechanics and motors that will place the utilization of steam and even the latest electrical apparatuses in the shade."

Yes, but how much longer should the public take Keeley's word as to his great discovery? Many thousands of dollars have been put at his disposal by those who have believed the money was necessary to perfect his work. As yet there have been no results, and the conviction now is pretty general among those who have hitherto had confidence in the man, that he has and will have nothing to show for the large sums of money he has received and on which he has lived in a very handsome manner.

EVERY few days we get a letter asking if we "believe in materialization?" We have repeatedly stated our attitude on this question: We know that apparitions identical in appearance with persons once known to us in this life have been projected from the invisible world. We have seen them. We do not undertake to set a limit on the power of spirits; nor do we follow our researches weighted with *a priori* opinions. Neither do we credit the *ex-parte* statements of novices who, having attended the show of some person claiming to be a medium for full-form materialization, rush into print with the seeming assumption that readers, especially Spiritualists, are bound to believe what is asserted. and that there is no possibility of mal-observation on their part.

MRS. URSULA N. GESTEFELD long and favorably known in Chicago as a superior teacher of the science of mental cure, and spiritual truths, has established herself in eligible and commodious quarters at 110 East Twenty-third street, New York City. THE JOURNAL bespeaks for Mrs. Gestefeld the kindly courtesies of its numerous readers in New York. Her writings have made her name widely known among all interested in the lines treated, and THE JOURNAL is confident Mrs. Gestefeld can be of assistance to all desiring to enlarge the scope of their intellectual and spiritual vision.

MR. G. B. STEBBINS recently by request gave an address before the Women's Western Unitarian Conference at Sherwood, Mich., on "Psychic Research and Spiritualism." The speaker says the *Union City Local* gave an interesting account of the results obtained so far in psychic research, and in behalf of Spiritualism courted investigation, and had no fears of the results; gave examples of clairvoyant sight and was publicly invited by several of the ministers present to deliver the same address from their pulpits.

B. F. UNDERWOOD has been speaking to large audiences in Philadelphia. One of his lectures relates to hypnotic and other psychical phenomena. At the close of the lecture a materialistic physician arose and denied the phenomena of double consciousness, declaring the only case he had ever known was that of a man who had two heads; that of course was not a genuine case, for the two heads were evidently

those of two persons, even though their bodies were united. If the doctor were acquainted with the literature of his own profession he would know that the cases have been numerous in which two or more psychical currents or chains of memories have manifested themselves in the life-histories of the same persons, giving rise to what appears like different personalities. This was clearly shown in the reply of Mr. Underwood who cited a number of instances. Spiritualism teaches that beyond the changing identity whose condition depends on links of perishable memory is the real self, the spirit, which is probably no more affected by phenomena of dual consciousness than by those of dementia or delirium.

"Can one be a consistent Spiritualist and a pantheist at the same time? Would a personated spirit necessitate a personal God? Consistent answers to above questions will confer a great favor."—*Milton Webber*.

We do not see why a Spiritualist may not consistently be a pantheist, nor do we see how a "personated spirit" necessitates a personal God. There are different definitions of "personal," but as commonly understood it conveys the idea, as Paley says of "a centre in which perceptions unite and from which volitions flow," or of a sentient thinking being conditioned and limited.

MR. T. H. BURGOYNE, author of "The Light of Egypt," writes: "I have read the account of poor John Bridge in the poor-house at Linden, N. Y. He is of course a total stranger to me, but his honesty of purpose and love of knowledge convinces me beyond a doubt that his poverty is not the result of depravity. Therefore, kindly inform him that I will give him a copy of the 'L. of E.' or, if he prefers it, tell him to order other books from your list to the amount of \$3. the price of 'L. of E.' and charge the same to my account. He is just the kind of a man I love to aid. His case is given on page nine of THE JOURNAL of January 2nd."

A SUBSCRIBER writes: "People living away from Chicago would sometimes like to call on a medium in your city; but in THE JOURNAL not one is advertised. Are there any in Chicago?" Yes there is a considerable number; some of them give excellent satisfaction in most cases. A printed list of mediums in the city can always be had by calling at THE JOURNAL office or sending request by mail, enclosing stamp.

A CARO, Ill., paper, in an account of the funeral of Mrs. C. R. Woodward of that city, who recently passed to the higher life says: A nice feature at the cemetery was that the sides of the grave had been hung with ferns and vines and flowers, so that the casket was really consigned into a beautiful bower, instead of a dark, damp receptacle as is usually the case.

MR. BUNDY left for Cincinnati on Tuesday night to attend a meeting of the executive committee of the National Editorial Association which convened at the Burnett House in that city on Wednesday. He expected when he left to spend several days there.

REV. SOLON LAUER has resigned his position as pastor of the Unitarian Church at Chicopee, Mass., and, it is stated, is going to start a new society in Boston.

WE are as yet unable to fill many orders for the Christmas number of *Review of Reviews*, owing to the impossibility of obtaining them; the demand being so great.



JESUS AND PAUL.

TO THE EDITOR: I have no desire for any controversy with Mr. William Emmette Coleman. But there are a few things in his last extravaganza, to which I must call attention. His attack on Taylor's *Diegesis* is unjust. The book in question was dated in "Oakham Gaol" and written while a prisoner for alleged blasphemy. It has faults and mistakes. It was written more than three score years ago. Many books written, not five years ago, in the retirement of a private study with books of reference at hand, have numerous errors more grave than those into which Robert Taylor fell. Until recently it was never suspected by the learned world that "The Contemplative Life" was not written by Philo, but by a monk in the latter part of the 3d century of the Christian Era. I could mention scores of mistakes made by Macauley and other distinguished writers. The *Diegesis* is admitted to be bitter, full of sarcasm, and sometimes even vulgar. But who could have been amiable in "Oldham Gaol"—unjustly confined for an offence for which many an English clergyman has gone free these many years!

Robert Taylor was a scholar as his book shows. He was a graduate of Cambridge, and had the courage of his convictions. I am greatly indebted to him for many things I did not know. I have verified many things which he wrote. If I could not get another copy, I would not take for the one I have its weight in gold. I advise everybody to read the *Diegesis*, notwithstanding its few errors. We expect to find mistakes in a book written in prison, sixty years ago. There are very few books from which you can accept everything. I think very little of some of the books named by Mr. Coleman, and I have read them all. I take the kernel and throw away the shell. It is a very trifling error that Taylor made about the book of Barnabas. Equally trifling was the mistake about Constantine. Why did not Mr. Coleman point out some mistakes that bear upon the question in hand?

But I am most astonished that Mr. Coleman thinks that the existence of the real historical Jesus was not called into question in the early centuries of the Christian church and that doubts upon this subject did not exist until the beginning of the present century!

Did Mr. Coleman ever hear of the Gnostics, whom Gibbon calls "the most polite, the most learned and the most wealthy of the Christian name." This sect described Jesus as an aion or spiritual principle; and considered the crucifixion as metaphorical and not a literal event. The real Christ or divine principle they regarded as still in heaven. The Doke ta (or Illusionists) held that Jesus was symbolic, an idea. Mr. Gerald Massey says:

"The fact that the Suttites, the Mandaites, the Essenes, and Nazarenes were all Gnostics; all of which sects preceded the cult of the carnalized Christ. Hippolytus informs us that Elkesai said the Christ born of a Virgin was *aionian*. The Elkesites maintained that Jesus the Christ had continually transformed and manifested in various bodies at many different times. This shows they also were in possession of the gnosis, and that the Christ and his repeated incarnations were Kronian."

It is a well-known fact that many early Christian sects absolutely denied the existence of Christ in the flesh, regarding him as a phantom. It is very difficult to decide whether the apostle Paul believed in a real or an ideal Christ. He wrote his Epistles before the Gospels were written, and therefore could have learned nothing from that source. Concerning the various appearances of Jesus after the resurrection, he says: "Last of all, he was seen of me, as by one born out of due time"; and this seems to bear out the conjecture that Jesus was an ideal, inasmuch as it was not in the flesh that he saw him, and his refusal to know him after the flesh indicates his strong preference for him as an idea, and not as a person. Paul makes no mention of any miracle but that of the resurrection, and that was manifestly a spiritual rather than a physical fact. Moreover, he was a Pharisee, and it is difficult to see how he could have "glorified in the cross" had he taken the cross in a literal sense. He casts no reproach on the Jews for causing him

to suffer, and never speaks of the crucifixion as a crime, nor shows a particle of sympathy or compassion for the sufferer. He seems to have been the real founder of Christianity, and might have had in view the direct action of the solar divinity with whom Christ had become associated. A careful analysis of the Pauline Epistles will show, we think, that the Christ of Paul was an idea. And here it is important to bear in mind that those who attributed to him at least ten Epistles he never wrote, would not scruple to alter, amend, interpolate, and change portions of the Epistles he actually did write. Those who formed the system of Christian ecclesiasticism never could afford to have a conscience. Those Fathers of the second century who formed the foundations of the Catholic hierarchy were most unscrupulous men.

The four Epistles of Paul prove the historical existence of Jesus, says Mr. Coleman. That these epistles prove just to the contrary; that he was an ideal, an impersonation, I most conscientiously affirm.

But I must not be drawn into a controversy on the main question with Mr. Coleman. I think he is unfair and unjust to Robert Taylor and his "Diegesis," and that he is mistaken in supposing the question whether Jesus was strictly a historical character or mainly an impersonation, did not come up until the beginning of the present century. I have discussed this matter fully in my forthcoming book and shall not attempt to treat it here.

R. B. WESTBROOK.

PHILADELPHIA, PA.

ATTRACTION AND REPULSION.

TO THE EDITOR: How far the power of attraction and repulsion has an influence in material bodies, the writer can only conjecture; but he has been led to observe its influence in attempting spiritual intercourse through table tipping or other methods. He has observed that when the medium's mind has become interested on some subject, thing, or person, he or she would have spelled out something bearing upon the subject. Once your writer had been poring over some work in relation to the career of Napoleon Bonaparte with whose doings he was not favorably impressed. The next communication we had through the table (December 3d, 1881), was the following:

"You may not sit so quietly when you hear my name. Will you sit when I tell you that I was the first consul, Bonaparte?"

Mr. William H. Miller the medium for this evening conceiving this came from some bogus, or trifling spirit and it getting late in the evening we all withdrew from the table. I have since thought the foregoing message might really have come from Bonaparte; inasmuch as earthly distinction passes at a different valuation in the spirit spheres.

D. BRUCE.

Brooklyn, L. I.

THOUGHT AGITATION IN OREGON.

TO THE EDITOR: If elsewhere in the United States, in proportion to numbers, there is as great agitation of spiritual thought as in this city (Portland, Ore.) of 60,000 inhabitants, then indeed are the times in travail towards a birth of prodigious character in the line of spiritual progress. The first Sunday of the new year (yesterday) was ushered in here with a number of distinct spiritual meetings, each a gathering respectable for numbers and intelligence. At Grand Army Hall there was trance speaking, Mr. Hendie the instrument; at Masonic Hall there were exhibitions of mental phenomena, Harlow Davis the medium; at Good Templar Hall Mrs. Flora Brown lectured upon "The Evolution of Modern Religious Thought" and gave psychometrical readings; Mrs. Williams (wife of President Grant's Attorney-General) had her usual devoted audience at her parlors; and the Esoteric or Life and Philosophy Students were "of one accord" in their "inner temple" meeting.

Mrs. C. Cornelius, an intelligent platform talker and psychometrist, has secured Cook's Music Hall, elegantly furnished and in the centre of the city, for Thursday evening lectures. This mid-week spiritual lecture course promises to be an important feature of the general educational work here.

All these workers on their respective planes and in their respective radii of influence are striking notes that in good time will blend in unison "as the rainbow tints united span the sky," as branching roots unite as they rise, at last merging into a single trunk of upbearing power.

But I have not mentioned all the organ-

ized agencies of inspirational and progressive thought that are in operation in this advancing young city of the western seas. Since the innovating moral movement generally designated as Spiritualism has been a continuously growing power throughout a half century—since it has manifestly become a permanent (and the most hope-inspiring) condition of our civilization, its power, like a wind-swept conflagration, growing stronger the more it is opposed—we may fairly class pulpit and press denunciations and opposition among the most valued agencies in stimulating the spirit of inquiry, unfailingly to end in increased interest and multiplied adherents.

One of the prominent ministers of this city has unusually enlivened his pulpit through a series of sermons on "Modern Spiritualism"—just as much a work of mediumship as "giving tests," and in a rich and promising field closed against the ordinary medium. Interest in the phenomena is being manifested here among all classes of the church people, while the brightest and most inspirational of them are eagerly reaching out for the philosophy, the true life-giving draughts.

The editors of *The Oregonian*, our leading daily newspaper, are doing as good work in the cause as the most zealous could desire. Especially valuable are *The Oregonian's* efforts to prove to the phenomena-bound that the manifestations of occult powers about which so much is being said and written are not new—that their occurrence has generally followed down the lines of human history. Of course all intelligent, reading Spiritualists know this, but there are many, grossly idolatrous in their devotion to phenomena, who need such probing—who cannot too often be reminded that the life is not of the phenomena, but in all parts of and throughout the universe is transcendent to them. The only difference between the spiritual conference meetings in *The Oregonian's* editorial rooms and those outside is, as I judge from the printed reports of the former given as editorial matter, that they are not open to the general public as are the latter. *The Oregonian* is doing good work in cutting out and grubbing out the persistent noxious sproutings from the old decaying logs and stumps of effete thought; and I hope it will advance on to an appreciation of the harvest time, swiftly coming.

Not only is that Portland Methodist minister who has been delivering philippics against Spiritualism—(followers of John Welsey, that matchless clairvoyant and rapping medium!)—restless over the spontaneous outbursting of Spiritualism among the creed worshippers, but the disquietude extends to all the Portland clergy. And well it may. In the guise of Christian science, Faith Cure, Mental Healing, and what not, (to disciples themselves, as a rule, not understanding the true significance, though the press continues to groan with their labored revelations and dissertations,) Spiritualism has invaded nearly every pew. In fact we have had a regularly ordained minister at our esoteric meetings and he is not a dead fish in the current, either.

The parlors of Mrs. Lucy A. Mallory, editress of *The World's Advance Thought*, seem to be the headquarters for most if not all the Portland reform and Spiritual movements. Her doors are open about every evening to some organization or club of these classes of the School of Inspiration, Vegetarians, Theosophists, Esoterics, Theophilanthropists, trance speakers, etc. All are welcomed, but hat passing for money is not countenanced. The only critical remark I have to make about these and such other parlor meetings is, that giving up the proselyting spirit entirely would add to their attractiveness to visitors, without in the slightest degree detracting from their general usefulness. Mrs. M. is not herself a subscriber to any special organization, her work being in the broadest sense eclectic.

Another evidence of the progress of liberal, spiritual and new ideas here, and of their rising popularity, is the establishment of a book store that makes a specialty of handling such literature. It is well patronized.

But the most significant of all the prognostics is the declining interest among long-time Spiritualists in the old classes of phenomena, and the growing interest in the philosophy. The truth is, many are passing into the very life of the truth of immortality, are beginning to feel the emotions and sensibilities of the true spirit state, to which external phenomena are as obscuring shadows in the light of the sun. The spheres of such are startling phenomenal influences to the ordinary media themselves, they whose life sensibilities have

never risen above the matter, types and expressions, ordinary and extraordinary.

The purpose of writing this is more to compare conditions with other localities than to specially report progress here. My conclusion is that spiritual meridian lines are extending up from the diverse and widely separated conditions below—the common equatorial level of the partial expressions, of all the illuminating and saving schemes thus far evolved or devised—into a divine over-illumination. The life or light of the Divine is the centralization or polarization into unity of the essences of all. The more advanced of the race are already in the divine or immortal consciousness; but none can be accredited who make the claim to such advance in the name or by virtue of any particular organizational plan or the authorization of any God outside themselves.

H. N. MAGUIRE.

A PROPHETIC DREAM.

The narratives of apparitions etc., in Mr. Stead's "Ghost" number of the *Review of Reviews* are vouched for by the person who related, or on whose authority they are given. The persons who tell the stories call them hallucinations, coincidences or spiritual visitations, as you please—are real persons, who can, if need be, be subpoenaed. They are ready to repeat their statements on oath before any tribunal that exists. Their testimony may not be sufficient to establish the certainty of the apparitions. Still, here is their evidence; take it for what it is worth.

One of the painfully interesting stories is given on the authority of C. F. Fleet of No. 26 Grosvenor road, Gainsborough, England. He swears to the authenticity of the facts. The detailed story is full of tragic fascination which attaches to the struggle of a brave man, repeatedly warned of his coming death, struggling in vain to avert the event which was to prove fatal and ultimately perishing within the sight of those to whom he had revealed the vision.

The story in brief is as follows: Mr. Fleet was third mate on the sailing ship *Persian Empire*, which left Adelaide for London in 1868. One of the crew, Cleary by name, dreamed before starting that on Christmas morning, as the *Persian Empire* was passing Cape Horn in a heavy gale, he was ordered with the rest of his watch to secure a boat hanging in davits over the side. He and another got into the boat when a fearful sea broke over the ship, washing them both out of the boat into the sea, where they were both drowned. The dream made such an impression upon him that he was most reluctant to join the ship, but he overcame his scruples and sailed.

On Christmas eve, when they were nearing Cape Horn, Cleary had a repetition of his dream, exact in all particulars. He uttered a terrible cry, and kept muttering, "I know it will come true." On Christmas day, exactly as he had foreseen, Cleary and the rest of the watch were ordered to secure a boat hanging in the davits. Cleary flatly refused. He said he refused because he knew he would be drowned, that all the circumstances of his dream had come true up to that moment, and if he went into that boat he would die. He was taken below to the captain, and his refusal to discharge duty was entered in the log.

Then the chief officer, Douglas, took the pen to sign his name. Cleary suddenly looked at him and exclaimed, "I will go to my duty, for now I know the other man in my dream." He told Douglas, as they were on deck, of his dream. They got into the boat, and when they were all making tight a heavy sea struck the vessel with such force that the crew would have been washed overboard had they not clung to the mast.

The boat was turned over and Douglas and Cleary were flung into the sea. They swam for a little time and then went down. It was just three months after he had dreamed of it before leaving Adelaide.

SUGGESTIONS for organization continue to reach this office, says *The Better Way*, and while we can not publish them for want of space, it may be of interest to our readers to know their general tendency. So far, the divergence is not so marked as in the past, and it seems there is a drifting together on a few cardinal points, of which the following are the principal ones: The belief in a universal creating and ruling intelligence—a psychic force, yet undefined, the immortality of the human soul; the inter-communion of spirits and mortals, and salvation through self-culture and development with individual responsibility.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Personal Reminiscences of Thirty-five years of Journalism. By Franc B. Wilkie ("Polito"). 12 mo. cloth pp 324. Price \$1.50. Half calf, \$3. Chicago: F. J. Schulte & Co.

When a keen and well-trained observer, thirty-five years in one field, tries his hand at furnishing a publisher with reminiscences for book making purposes, he ought to score a success, and that is exactly what Mr. Wilkie has done in this instance. He neither moralizes nor preaches. He doesn't even try to make a hero of himself. His candor is generally refreshing, though at times almost cruel in its bluntness. Starting off with an account of his first attempt at newspaper writing and his first sight of an editor in 1854 at Schenectady, the reminiscences rapidly reels off panoramic views selected from the important and epoch-making events of his journalistic career. He tells of beginning editorial life while a freshman at Union College, on the princely salary of four dollars a week, and then gives an account of the ups and downs—mostly downs—of succeeding years until he becomes a war correspondent and finally is steered by fate into the dominion ruled with despotic sway by the late but unlamented Wilbur F. Storey and known as *The Chicago Times*. Here for twenty-three years Wilkie furnished dynamite, nitroglycerine, vitriol and fire-works for King Storey to use in magnifying his office, multiplying his wealth and making cripples of his enemies. But this was only a part of Mr. Wilkie's work. Among other things he went across the Atlantic and quickly built up a splendid news gathering accessory for *The Times*; originated and helped to found the Press Club of Chicago, and was its first president. This Club is now the most successful and powerful organization of strictly newspaper men in the world.

Naturally there is a good deal of Storey in the book, and all who desire to know the man as he was known by his confidential lieutenant will eagerly read it. Mr. Wilkie has done a service to the rising generation of journalists by giving these reminiscences. Journalism is not now what it was when he entered it. Near the close of his book the author says: "I am gratified to assert that, during the period I have been connected with journalism, there has been an immeasurable advance in the personal habits and in the intelligence and education of the newspaper fraternity. There has been an accession to the dignity of journalism both in its personnel and in the development of its intellectual forces."

The book is well and honestly gotten up by the publisher, and is a credit to the craft. It is, we understand, one of the best selling books in the publishers list of exceptionally "taking" publications.

A Missing Million; or the Adventures of Louis Belgrave. By Oliver Optic. Boston: Lee & Shepard. 1892, pp. 327.

This volume is the first of "The All-Over-the-World" series and introduces several stories the character of which may be inferred from the general title of the series. Louis Belgrave, the "millionaire at sixteen," is a young man of fine character and high aims, whose devotion to his mother is worthy of all praise though readers of the book are not likely to be called upon to manifest their devotion in the same way. The hero of the story having plenty of money visits as much of the habitable globe as his inclinations dictate.

Ethereal Matter, Electricity and Akasa. By N. Kolkin. Sioux City, Iowa: Pinckney Book and Stationery Co., pp. 75, paper, 50 cents.

This little work discusses intelligently the different conditions of ethereal matter, and akasa, the composition of cosmic ether, the nature of electricity, the human organism, lines of akasa or supposed organs of the soul, psychical transmission of ideas to a distance and occult tricks. The work the author says, "is the result of original researches, all undertaken in the territory of Dakota and researches of considerable magnitude."

The Joyful Story. By Dr. J. B. Herbert. Chicago: The S. Brainard's Sons Co., 145 and 147 Wabash ave. Price, 5 cents; \$4.00 per hundred.

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MAGAZINES.

The January *Eclectic* is full of excellent reading. Dr. Tuckey's article on "The Applications of Hypnotism" discusses one of the most interesting subjects of the period. Sir Charles Robinson, in his paper "On Spurious Works of Art," writes trenchantly on the deceptions and shams of the art world. Those interested in the great Biblical controversy will find the discussion of the "Fourth Gospel" a most interesting contribution to the subject by an eminent English clergyman. Dr. Arabella Kenealy writes brilliantly on the woman question from a statistical standpoint. There are three capital literary studies on George Meredith, Rudyard Kipling and the late Lord Lytton. "The Elegie," a striking short story, choice poems, short essays, and a brightly written science paper, "Mud," round out a very readable issue. As the January issue begins a new volume, it is a favorable time to subscribe to this valuable periodical. Published by E. R. Pelton, 144 Eighth st., New York City.

Sphinx for December last contains a translation of a portion of the experiences of "Featherstone-Hough" in *THE RELIGIO-PHILOSOPHICAL JOURNAL* of January 31, 1891, and observes that, in the United States, even before the foundation of the London Society for Psychical Research and its American branch, investigators knew how to conduct careful and exact investigations of spiritual manifestations, of which the article is a striking proof. *Sphinx* has also a favorable notice of the extra number of Mr. Stead's Christmas *Review of Reviews*, "Real Ghost Stories."

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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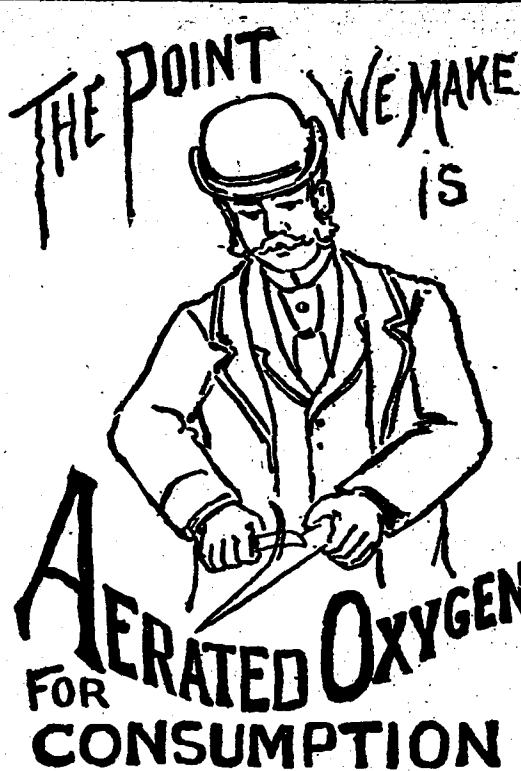
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"Love brings millennial peace," he said; and though my lips were dumb,

I still kept shouting in my soul, "Amen, and let it come!"

"When men forgive all other men, the year of jubilee

Will dawn upon the world," he said. I said, "So let it be."

"So, love your neighbor as yourself," he then began again,

And Silas Fitz, across the aisle, he shouted out, "Amen!"

What right had he to yell "Amen," the low-toned, measly hound!

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The low-down, raw-boned, homely crank, a lunk-head, and a lout,

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One day his dog came by my house; I called the brute inside,

Gave him a chunk of meat to eat, and he crawled off and died.

He just crawled off and died right then. Says I, "I'll let him see,

No long-legged simpleton like him can get the best of me."

But, oh, that sermon—I would love to hear it preached again,

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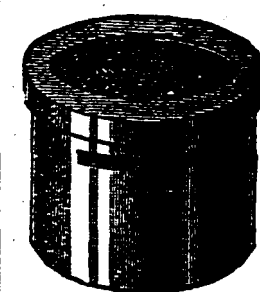
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Thou substance of a soulless form
The ages have outgrown;
Behold! before Thy ruined shrine
I kneel and pray alone.

Look on me from the deathless eyes
Of sages and of saints!
Beneath immortal marble brows
I breathe my solemn plaint.
Here, where the mighty are brought low,
The idols overthrown,
Declare to me that "Unknown God"
I ignorantly own.

Mid the vast boulders of the past,
In silent awe I stand;
From out the dust of centuries
I lift imploring hand;
Through chip and chaff of buried days,
Ancient of Days, I come.
Thou awful silence, pray for me
Whose mortal lips are dumb.

My earthly idols lie with thine
In ruins round me strewn;
Through fallen Fane I come again
To seek Thy secret throne.
No Christ is lifted up for me
My errors to condone;
My cross is but a broken branch,
My Virgin sculptured stone.

Thou knowest what the silence saith
And what the tempest heard;
Nature's eternal rhythmic breath
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The secret that the sunshine keeps
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That goes before us in the cloud
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—JULIA SADLER HOLMES in Home Journal.

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That one is trusting and tracing and trying.

Strong be they? Weak be they?

Who is there
Knows if the bridges will break or bear?

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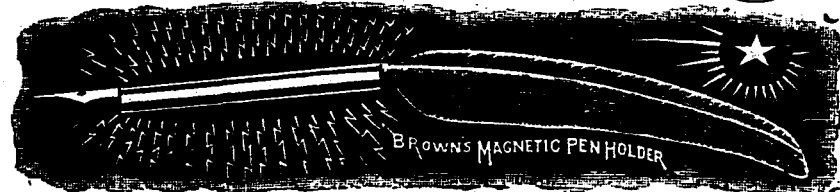
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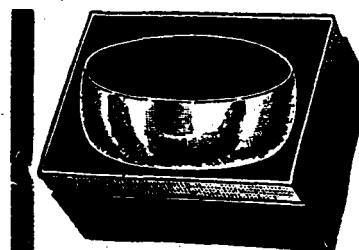
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Space forbids further mention, but any and all books in the market can be ordered through this office.

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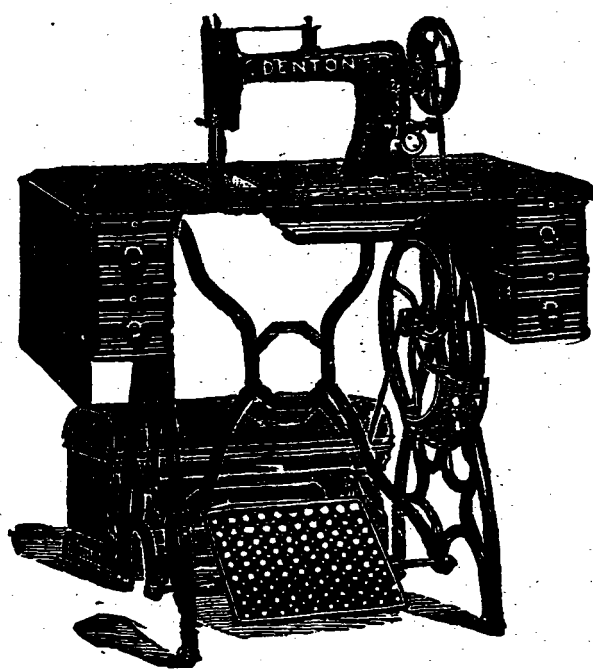
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"PROF." HARRY ARCHER.

During the past few months THE JOURNAL has had a number of inquiries concerning an individual calling himself "Professor" Archer and claiming to be a medium for full-form materializations. Having been engaged for many years in educating the public to understand the methods of these tricksters and the generally untrustworthy nature of their claims, THE JOURNAL is loath to continue the disagreeable and thankless task; hence it has refrained from allusion to this new fakir in the Spiritualistic field. However, as he seems to be deluding people with uninterrupted success, it may be as well to give him an advertisement.

Before assuming the role of medium, "Professor" Harry Archer was practicing as an astrologer at 193 Sixth avenue, New York City. At Middletown, New York, a family named Huyler was engaged in handling commercial Spiritualism and had for their most desirable patron, Mr. Luther R. Marsh, once the dupe of the notorious Madame Dis De Barr. It would appear that the Huylers needed to strengthen their combination and increase the variety of their stock and so imported "Professor" Archer. Things went on swimmingly for a time, but finally the Huyler-Archer gang were given a five-column illustrated exposé in the New York Herald about a year ago. The exposure broke up the financial success of the séances at the Huyler house; and this source of income cut off, the performers quarrelled among themselves and Archer left. He declared the Huylers treated him badly and would not give him a fair share of the profits. John Huyler on being interviewed and told that Archer claimed to have been cheated and wronged replied:—"There is no truth in what Archer says. He has been drinking lately and when under the influence of liquor is a very demon." Huyler also showed a receipt in full from Archer.

It seems that Archer finally followed the advice of his late illustrious townsman and travelled west, as will appear by the following from the Middletown, (N. Y.) Daily Press of July 2, 1890:

A letter has been received in this city from Prof. Harry Archer, the medium who materialized spirits in conjunction with one dollar bills at Mrs. J. J. Huyler's, on Benton avenue, last winter.

He writes: "I suppose you wonder what has become of us. We left New York three weeks ago and are now doing well here in Chicago. We have taken a house for a three-years' lease and will remain until after the World's Fair. Business is booming here and everything goes. I saw fifteen people yesterday at \$2 and \$3 apiece and stuck one gillie for \$20. He was in love. The suckers are not dead by any means. 'Em' is well. She is studying vocal and instrumental music. I gave a slate-writing test last Sunday. Peggy is still on deck, and even the spook photos are looked upon as marvels of spiritualistic phenomena. I sold the illumination to a medium for \$25—made \$23—a pretty good deal, wasn't it?"

The letter closed by asking for all the latest scandal which might be going on about his late residence.

If Archer did any such rushing business in Chicago, he, his confederates and dupes, kept very still about it. In the fall he was heard from at Grand Rapids, Mich. The Better Way of November 21st contains an account, signed "Charles M. Potter," giving particulars of the wonderful materializations at Archer's séances and stating that "Peggy Johnson the medium's control and little Jimmie are the ones who are always on deck." Among the spirits exhibited, according to Mr. Potter, were E. V. Wilson, Katie King, Carrie Miller, and Charles Forster (?). In another account published in a fraud-promoting sheet on January 16, 1892, and written by a man who ought to be smart enough not to be fooled by a traveling mountebank, still more astounding exhibits are described. Among

the spirits at this show we are told were "some with illuminated forms and raiment, on whose robes are embroidered the emblem of the Magi, that I have seen in the Temple of the Magi." Also another spirit seven feet high from the lost Atlantis, and Claudius and wife, McCullough in stage costume "giving in pantomime a fine exhibition of tragedy—Othello, or some other of Shakespeare's plays." Hear the innocent lamb discourse on the wonders of Archer's cheap fake-show! "Adelaide Neillson comes out, and on two occasions gave us in pantomime the 'Galley Slave'; and on another a jig dance." A lock of hair is cut off by a spirit and given to a sister and "the sister has the hair yet which she shows with great pride." And so on to the end.

Truly the fool-killer needs to visit Grand Rapids early and often. It is said by the writer last quoted that "Mr. Archer will spend a few days in Chicago, by request of friends, the latter part of this month." This advertisement may assist him in taking in more "suckers" and enable him to write another letter to his friend in Middletown.

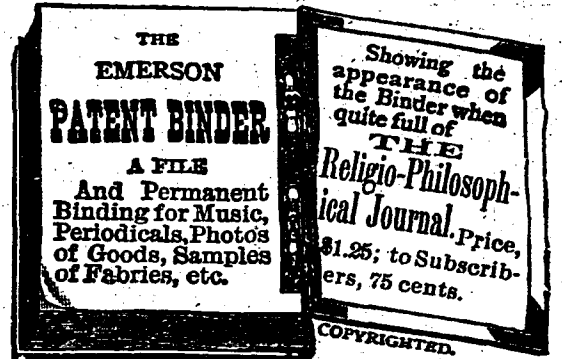
PROFESSOR ELLIOTT COUES.

The many friends of Professor Coues who were so deeply concerned for his health some months ago, will be delighted to learn that he is rapidly recovering his normal vigor. After two months' stay in California he is now at Prescott, Arizona; and writes that he finds it the best place he has found for a health-seeker,—at least for him. The Prescott Morning Courier of January 4th, speaks of the learned visitor thus:

"Dr. Elliott Coues, whose arrival with his estimable wife was previously announced in these columns, is being visited by quite a number of Hassayampa friends and comrades with whom he fought Apaches and to whom he lent professional aid in those ancient times which tried men's souls. Like most of the Hassayampers, the doctor is as active and vivacious as most men twenty or thirty years younger. He said to the Courier man that when he came to this section in '64 he little dreamed that it would develop into the great country that it now is."

While in California Dr. Coues made some experiments in psychics which were attended with remarkably successful results. The record of some of these experiences will appear soon in THE JOURNAL. As soon as Dr. Coues feels that his health is restored he will return to Chicago to cooperate with

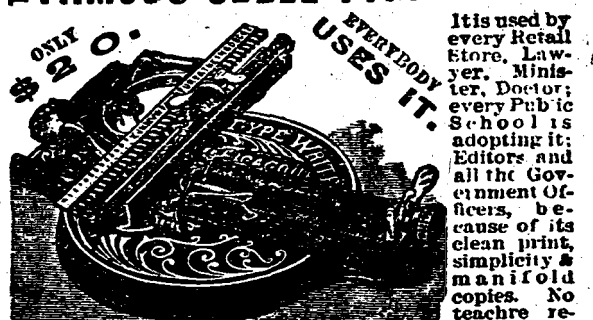
us in perfecting and carrying forward the preparatory work of the great Psychical Congress to be held here in connection with the Columbian Exposition next year.



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It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly efficacious together, and he has the only recipe by which this can be accomplished. Another important advantage which the Pure Cod Liver Oil possesses prepared in this way, over the plain cod liver oil, is the fact that besides adding largely to its medical qualities it preserves the oil pure and sweet for a longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oil even if the phosphates did not also add vastly to the healing qualities of the preparation. The perfect incorporation of the phosphates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry; and a medicine has been produced which while it is so efficacious is also perfectly palatable and pleasant.

Palatable and pleasant.

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JANUARY 30, 1892.

NEW SERIES—VOL. 2, NO. 36.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

SAYS the *Christian Register*: A Spiritualist in Boston is afraid that some orthodox minister may conduct his funeral, and has therefore filed an injunction "that no clergyman who believes in total depravity and vicarious atonement or teaches that any human soul will be eternally damned shall take any part in said funeral service." If the man lives much longer, it will be impossible to find any clergyman who either believes or teaches these doctrines.

HELEN HUNT JACKSON, author of "Ramona," etc., once wrote to the shy recluse, Emily Dickinson, whose posthumous poems recently published have created such a sensation in the literary world, as follows: If such a thing should happen as that I should outlive you, I wish you would make me your literary legatee and executor. Surely after you are what is called "dead" you will be willing that the poor ghosts you have left behind should be cheered and pleased by your verses, will you not? You ought to be. I do not think we have a right to withhold from the world a word or a thought any more than a deed which might help a single soul.

THE trouble between the United States and Chili will probably be settled without war, but it is well to note and remember the principle enunciated in the following sentence taken from the President's message of January 25th. It is not claimed that every personal collision or injury in which a sailor or officers of such naval vessel visiting the shore may be involved raises an international question, but I am clearly of the opinion that where such sailors or officers are assaulted by a resident populace animated by hostility to the government whose uniform these sailors and officers wear and in resentment of acts done by their government, not by them, their nation must take notice of the event as one involving the infraction of its rights and dignity; not in a secondary way, as where a citizen is injured and presents his claim through his own government, but in a primary way precisely as if its minister or consul or the flag itself had been the object of the same character of assault.

M. PAUL BLOUET, "Max O'Rell" in a lecture in this city last week said in substance: On my second visit to this country I lectured one Saturday in a little town in Wisconsin of about 25,000 people. The next day there was a meeting in one of the churches to consider how Sunday should be spent. I was asked by the clergyman to speak on the manner of the observance in Paris. Fully 2,000 people were in the church, and after the minister had opened the service with prayer—a long one—and a hymn had been sung—a long one—and an anthem, one of the influential inhabitants arose, and with questionable taste spoke of one Sunday he had spent in Paris. He spoke of the scenes of low immorality he had observed, and concluded that it was all because the French were not a Sabbath-keeping people. They called on me next,

and made me go up into the pulpit. Now in my own land I criticise freely and tell them how this or that English or American method could be adopted to advantage—I have learned that advice is a luxury thoroughly enjoyed by the man who gives it—but when I hear my nation aspersed by another my blood boils. So I arose and looked at the previous speaker beneath me and suggested that if he had spent that Sunday in some respectable places he would have been spared all that. I spoke of the great Museum of the Louvre, opened to all without charge on Sunday; of the two great theatres, where for five sous the best classical music might be heard on Sunday evening; of the churches crowded with people from early morning to afternoon, and as my friend had evidently seen none of these things I asked where he was. Fifty or more of his neighbors afterwards asked him the same question.

BELGIUM is the first country to make hypnotizing an offense against the law of the land. The law recently approved by the Parliament in Brussels is as follows: "1. Whoever exhibits an individual hypnotized by him or by another shall be punished by imprisonment for from two weeks to six months and by a fine of \$5 to \$200. 2. Any person, not a physician, having hypnotized an individual under twenty-one years, or one not in full possession of his mental powers, shall be punished by a fine of \$5 to \$200, even when the hypnotized individual has not been exhibited publicly. 3. With imprisonment shall be punished, moreover, every person who, with the intention of cheating or otherwise injuring, causes a hypnotized individual to sign a paper containing a contract, disposition, obligation, release, or declaration of intention. The same punishment shall be inflicted, also, upon the person deriving benefit from such a paper." When hypnotism until recently was ignored by the medical profession generally and its use as a therapeutic agent was confined to persons not even recognized by the medical profession—men like Atkinson in England and LaRoy Sunderland and Dr. Underhill in this country—the inconsistency of forbidding all but physicians to hypnotize is evident enough. There is no doubt that there should be wise laws against the abuse of hypnotic power.

DR. JAMES M. KING general secretary of the League for the Protection of American Institutions says, in referring to the proposed sixteenth amendment to the National Constitution: A similar amendment, proposed by President Grant, was introduced by the Hon. James G. Blaine, in the House of Representatives, on the 14th of December, 1875, was approved by the extraordinary vote of 180 ayes to 7 noes, but lost in the Senate by 28 ayes to 16 noes—lacking the requisite majority of two-thirds. Both the Republican and Democratic parties have given clear and decided pledges to the American people on these subjects. On the 15th of June, 1876, the Republican National Convention at Cincinnati declared: "The public school system of the United States is the bulwark of the American Republic, and, with a view to its security and permanence, we recommend an amendment to the Constitution of the United States, forbidding the application of any public funds or prop-

erty for the benefit of any schools or institutions under secretarian control." The Democratic National Platform, adopted at St. Louis, June 28th, 1876, declared: "We do here re-affirm . . . our faith in the total separation of Church and State, for the sake alike of civil and religious freedom." It also referred to "the public schools . . . which the Democratic Party has cherished from their foundation, and is resolved to maintain, without prejudice or preference for any class, sect or creed, and without largesses from the treasury to any. These national pledges serve to show not simply the approval by the statesmen of both parties of the principles sought to be secured by the proposed amendment, but the fixed and substantially unanimous opinion in its favor of the American people, whose intelligent devotion to these American principles was appealed to by the National Platforms of the dominant political parties. Since 1876 other public questions have crowded out the consideration of these principles, while at the same time their violation in many directions has become an increasing peril. The consensus of patriotic opinion throughout the country clearly indicates that this sixteenth amendment ought now to be pushed to the front and be kept there, until the principles it embodies are adopted by Congress and ratified by the several State Legislatures.

THE masses of Great Britain seem not to be greatly affected by the death of the heir to the throne. The Miner's Federation is the most powerful labor organization in England. It numbers 200,000 members and it controls the votes of several members of Parliament. The leader of the federation, himself a member of Parliament, sent a message to its annual convention asking for the passage of resolutions of sympathy with the Queen and royal family. The convention refused even to consider the request. By a decisive majority it voted to proceed to the business before it. Immediately after the refusal to pass a vote of condolence the delegates appropriated a liberal amount for the relief of their fellow workers, the striking nail makers of the midland districts. The significance of their action is unmistakable. These men of the people were ready to tax themselves to help those in their own station, but with the affairs of kings and princes they would not concern themselves. Their attitude toward the throne probably represents that of the great body of organized British labor. The sentiment of loyalty to the crown which was prevalent among the masses a hundred years ago has disappeared. The increase of education, the powerful influence of radical newspapers which circulate among the masses by the hundred thousand, and the possession of the ballot have completely altered the old relation between prince and people. The British monarchy may last a long time yet if its representatives walk circumspectly; it is part of the conservatism of the English character to allow useless institutions to remain undisturbed so long as they do not interfere with the comfort and security of the people. But the political power wielded by haughty Plantagenets, imperious Tudors and kingly Stuarts has long since vanished. All that is left to the throne is social prestige and influence, and this will undoubtedly diminish with the lapse of time.

WORD-HEARING.

The supernormal process known as automatic writing is but one among a series of kindred processes which have played an important part in the religious history of man. Word-hearing, word-seeing and word-uttering are closely allied to word-writing. The fact that communications are written without the conscious origination of the medium is not more wonderful than the fact that words are heard, seen and spoken by others without their conscious participation in the act. If the written communications have a source outside the writer's mind, so may the other forms of verbalization. The processes of writing and speaking are active, those of word-hearing and word-seeing are comparatively passive.

If writing without the subject's volition and trance-speaking are due wholly or in part to the agency of spirits out of the flesh, the same claim may be made for the other processes of automatic verbalization. For instance "the hearing of voices" is a phenomenon which has been noted in every age, and one which has had no small influence in the formation and progress of religious beliefs. Not infrequently the voices have been, in thought and moral tone, above the normal level of those who have heard them. Some have heard them from infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of monition, of instruction. What is the explanation? It is easy in all such cases to allege insanity, but what kind of insanity is that in which its only indication is that the person automatically, as it were, hears a voice which he comes to know by experience expresses a higher wisdom than he is conscious of possessing.

By such a monitory voice was Socrates, the wisest man of the ancient world, guided in all the affairs of life. He was a man of robust constitution, physical health and moral balance. In discussing liberty of thought and speech, in his admirable work on liberty, John Stuart Mill says of Socrates: "Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, *i maestri di color che sanno*, the two headsprings of ethical as of all other philosophy. This acknowledged master of all eminent thinkers who have since lived—whose fame, still growing after more than 2,000 years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety in denying the gods of the State; indeed his accuser asserted (see the *Apologia*) that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a 'corrupter of youth.' Of these charges the tribunal, there is every ground for believing, honestly found guilty and condemned the man, who probably of all then born had deserved best of mankind, to be put to death as a criminal."

Both Zenophon and Plato, who were intimate friends of Socrates vouch for what he said in regard to his *dæmon*—whose voice was always one of warning and restraint, whose silence meant approval of the philosopher's course. The voice gave proof of sagacity, which Socrates always recognized as wise and of knowledge greater than he possessed, and not dependent upon his observation and experience.

During the series of events that resulted in Socrates' death, the monition was one of silence, except once when it interposed to check his design to prepare a speech in his defense. By sustaining silence the *dæmon* approved those courageous acts and words, since admired and praised by millions, which brought upon him the extreme penalty inflicted by the *Dikasterion*—a penalty which with but little temporizing he could easily have escaped.

In his last speech Socrates said: "There has happened to me, O my judges, a wonderful thing. For that accustomed divine intimation in time past came to me very many times, and met me on slight occa-

sion, if I were about to act in some way not aright; but now this fate which ye behold has come upon me, this which a man might deem and which is considered the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign; nor when I came up hither to the judgment hall, nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What then do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this, for that accustomed sign would assuredly have checked me, had I been about to do aught that was evil."

Shall it be said of Socrates, the greatest combination of intellect and virtue of the ancient world, whose profound wisdom during his life and whose philosophic fortitude and serenity under the sentence and in the hour of death, have commanded the admiration and praise of the countless millions who have lived since he passed to the silent realm, that he was a victim of hallucination? Were his words and acts that have been thus eulogized, those of a man insane? Is it not more reasonable to believe that his "*dæmon*" represented a higher intellectual and moral plane than that of the conscious life which was guided and directed by the mysterious voice which he obeyed and always wisely, even in the face of physical death?

Mr. F. W. H. Myers, the dispassionate and impartial investigator of psychical phenomena, after defining genius "a mental constitution which allows a man to readily throw forth into conscious life, the products of unconscious thought," refers to the story of Socrates as "rich in psychological suggestions of the possibility that the messages which are conveyed to the conscious mind from unconscious strata of the personality, whether as sounds, as sights or as movements, may sometimes come from far beneath the realm of dream and confusion, from some self whose monitions convey to us a wisdom profounder than we know."

When it is considered that in the life of Socrates were periods of "immobility frequently lasting for hours and once as reported, for a consecutive day and night, when he was inaccessible to any outward stimulus, and remained fixed as in a deep contemplation," and this without any suggestion of epilepsy or previous hysterical disturbance, the conviction is increased that the monitory voice and the monitory silence came from a supernormal source. If from his own sub-conscious nature, what an unexplored and unknown domain of being is implied, in refutation of all materialistic theories of the human mind.

EUROPEAN FEDERATION.

In the *Westminster Review* for December is a very able article by Charles Donald Farquharson on "European Federation." America at last is giving to the thinkers of the old world the outworked scheme, in organic form, of how to adjust the evolving life of the nations of the old world. To these forecasters of thought our institutions, although young and in many respects untried, are affording an example for discussion if not imitation. But one Englishman, however, has so studied our complex form of government as to master its details and to give what only an Englishman can accept, an impartial picture-view by an Englishman himself. This has been fully accomplished in Bryce's "*American Commonwealth*." It is just—criticizing our faults and praising our virtues as no other English writer has done before. It is doubtless to this able work that Mr. Farquharson is indebted for the foundations of his able suggestions in this *Review* article. We summarize the leading points: Mere arbitration, being at the option of parties, whether stipulated in treaties or not, and less reliable than regular judicial proceedings, is an inadequate remedy; therefore, no statesman responsible to his country for the protection of the interests committed to his charge could venture to reduce armaments, re-

lying solely on arbitration. Imperial Federation would have the effect of increasing instead of diminishing war preparations. Finally European Federation, by this process of exhaustion, would appear to be the only effectual remedy, and its beneficial effects, whatever might be the difficulties in the way of its adoption, would be probably: 1. Reduction of European armaments to a comparatively small amount. 2. Abolition of the conscription wherever existing—that is, throughout Europe, with the exception of England. 3. Immense reduction of taxation—in our case £25,000,000 (allowing £6,000,000 for share of federal service votes)—a liberal allowance. 4. Extended area of free trade, with results to Europe as a whole of benefit analogous to those resulting in France, Germany and Italy, for example, from a similar policy within their borders. 5. Greater steadiness in state legislation, arising from rules of legislation contained in the constitution to be agreed on by the constituent assembly. By taking the United States Constitution as a guide, there would be assurance of correct principles, with a possibility of obtaining that Republic as a member. 6. Simplification, if not complete solution, of our Irish difficulties. 7. Settlement of all international works and undertakings, such as railways, shipping, fisheries, colonies, protectorates, etc., in such a manner as to preclude the possibility of quarrels beginning, which is more important than allaying such quarrels when they have sprung into existence. That all these results might be secured by federating Europe is not a mere theory, since all of them have been secured to the United States of America by a like policy.

INTRAMURAL TRANSPORTATION.

President Harrison in one of his messages said: "The improvident granting of franchises of enormous value without recompense to the state or municipality from which they proceed, and without proper protection of the public interests, is the most noticeable and flagrant evil of modern legislation." The Chicago Single Tax Club, in an appeal to the committee of aldermen and citizens appointed by the mayor of Chicago to consider the question of intramural transportation, refers to the street-railroad systems of Chicago as illustrations of the President's statement. Holding that monopolies, other than the monopoly of land, where free competition becomes impossible, as in railroad telegraphs, water and gas supplies, etc., assume a social character and should be controlled by and for the people, through local or general government, the League, through its committee, W. F. Cooling and others, says in substance that the Chicago railroad system began with the gifts of public franchises and a few thousand dollars' capital invested in equipment, and that the profits of the business, without investing any more capital, grew in a few years to the value of millions of dollars. Having acquired wealth, power and public importance and being fenced in by obsolete laws, customs and franchises, these enterprises have become threatening if not an existing source of corruption, while they defy all attempts to make them regard the requirements of the public. Since the streets are public property, public interest and private right forbid that the public highways should be given away or farmed out for the profit of private enterprise. If the city cannot operate the lines of travel, it should at least not surrender their control or give up its pecuniary interest in these franchises. It should eliminate from these enterprises the presence of private monopoly in public rights. Not long ago it was proposed to extend one of the great cable lines. The corporation prepared a map showing the increase in value that would accrue to abutting land owners by the proposed increase of facilities, and on that basis the corporation collected a special assessment. The extension in this and of every line of rapid transit has been followed by an increase of land value enormously in excess of the cost of constructing the roads. This increase of value should accrue to the people, not to a private enterprise. Under present conditions not only do the street railroads derive profit out of all proportion to the capital and enterprise concerned, but the owners of abutting and adjacent lots are enriched

without recompense to the public. The League asks for a reconsideration of the whole question and submits the following propositions:

1st. That no more franchises be granted, except such as may be needed for the necessary extension of lines already in operation, and that the duration of all such grants be limited to the time of expiration of the franchises of the system of which they are a part.

2d. That the present license tax be abolished, as it is but an incentive, so far as enforced, to get along with as few cars as possible, to the inconvenience of passengers.

3d. That in return for the grants and franchises, limited in duration as above, the city should receive a revenue equal to the value of the privileges thus granted, so that no incentive would exist to discommode passengers.

4th. That the city should in the future construct and own the road-bed of all future systems of street transportation, whether subways, surface or elevated roads, paying for the cost of construction by special assessments upon property owners to be benefitted thereby in the same manner as other public improvements of the same nature are carried out.

5th. That the road-bed so constructed and owned by the city may be leased to private enterprise for operation at reasonable rates for a term of years.

6th. That, on the expiration of all existing franchises, steps be taken to carry out the same design with reference to all lines of transportation.

7th. That all necessary legislation should be secured for the purposes above specified.

SOLDIERS' PENSIONS.

An organized body of soldiers, under the name of "The Loyal Volunteers," is about to inaugurate a movement and appeal to Congress for a modification of the pension laws with the hope of reducing the annual expenses in this direction from \$138,000,000 to a third of that sum and even less. It is believed that millions are being expended every year for pensions to men who have no just claim to the money. The organization will favor pensions to all soldiers who are permanently disabled and unable to support themselves, but oppose giving them to men who can, either by their hands or their brains, support themselves and their families. The Association believes in teaching and maintaining among other things these lessons:

"That the war was for the preservation of the Union and not for conquest or revenge; that the volunteer armies were inspired by no hope of individual gain or glory; that many persons as loyal and brave as those who entered the service were prevented from doing so by circumstances that did not hinder their companions; that victories were gained by the loyalty, courage, endurance and the inspiration of the whole people; that armies were recruited from all classes and vocations; that the vast majority of the volunteers were men of good character, but some were bad, and that this class of men do not hesitate to live on the generous gratitude of the people through payments made on pensions obtained by fraud or at the expense of honor; that men who had the intelligence, courage and persistent energy to win battles by virtue of these same qualities of character, are able to compete successfully for the rewards of civil life with those who did not enter the service; that many who sustained severe wounds and almost all who retained their health suffered no impairment of their ability to care for the support of themselves and their families."

The announcement of this movement has already filled the whole army of pension attorneys and professional soldiers with wrath, and has stirred the feelings of a good many others who belong to neither of these classes. The subject is a serious one. In his last message President Harrison stated that it would probably take \$144,956,000 to pay pension claims for the year ending June 30, 1892, which is about \$2.25 for every man, woman and child in the United States, or about \$12 for every head of family. The possible cost under the present system as shown by Lieutenant A. R. Foot's quotations in the *Forum* for December from the commissioner's reports is some \$300,000,000 annually,—a limit which we are approaching at the rate of about 30,000 claims allowed per month. The abuses are shown by the gross number of granted and un-

granted applications from all classes, reputable and disreputable,—bounty jumpers, deserters, and even men who served under both flags, as well as from deserting veterans. There are now probably 825,000 pensioners on the rolls, and enough applications pending to make the total of actual and probable pensioners among the survivors of the civil war 905,000. The estimated number of survivors is 1,298,707, leaving only about 304,000 who have not applied for a pension. In all this vast army of pensioners there are only 3,161 drawing full disability pensions of \$72 per month. These figures tell their own story and do not need comment.

Lieut. Foot points out in his *Forum* article that a large number of those drawing pensions are recipients of a bounty of which they are not in need for their comfortable support, or that they are taking pay for their services to the country in its time of need. A soldier who accepts a gift in the form of a pension, while able to comfortably support himself without it, does so at the sacrifice of his independence, or sells his record in the field for a few dollars a month. Lieut. Foot replies to the plea that a pension is the "reward to loyal citizen soldiers for their services," by showing that the acceptance of such a reward except in case of need robs the gift of these services of all its honor and patriotism.

Lieut. Foot believes in pensions, but he would first repeal every law now on the statute books and abolish the whole tribe of pension attorneys. Next he would insure a comfortable support to every soldier unable to provide his own, and this should include his family or those dependent upon him. So far as possible he would see that every veteran has employment suited to his capabilities, for which he should be paid according to his needs, while in cases where this is impracticable he would make the "impairment of earning capacity" the basis of a claim for a pension. No one should "receive payment when not in need or while earning a comfortable living by public or private employment." The plan is presented in detail by Lieut. Foot and it deserves careful consideration.

THE PROPOSED SIXTEENTH AMENDMENT.

The proposed sixteenth amendment to the constitution of the United States, that "no state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part, under sectarian or ecclesiastical control," has been approved by statesmen and jurists, teachers, editors and business men, regardless of religious, and political affiliations. Back of the movement for securing this amendment is a strong organization composed of thousands of citizens in all the states, of all parties and of widely divergent creeds. It ought to have the active support of all patriotic people who desire to cut up by the roots the pernicious system of state and municipal aid to sectarian objects and prevent the states being the patrons of any denominational or ecclesiastical bodies. The adoption of the amendment would prevent the division of the school fund in the several states and insure the permanence of the common school system of this country, which ought to be kept out of party politics. As has been remarked by a daily paper, "the fact that some men cherishing political ambitions hesitate to express themselves, and decline to make public record of their honest convictions on principles of such vital importance to the perpetuity of the republic as those involved in this proposed amendment, is startling proof of the pressing necessity of placing the amendment in the organic law of the land, before the consciences of political aspirants become enervated and unfitted for the serious business of statesmanship. But if a sufficient number of thoughtful and candid men are not found in legislative halls to make this measure a part of the Constitution of the United States, then political par-

ties must be brought to the test of principle and must be asked to accept or reject these principles in their platforms, and the American people must be asked to pronounce judgment at the ballot box." There is no issue now before the people, presented by any of the political parties, of half the importance of the one presented by the National League for the Protection of American Institutions.

The total separation of church and state is essential to the perpetuity of religious freedom and republican government. But only twenty-one of the forty-four State Constitutions contain provisions against the violation of religious freedom and prohibit appropriations for sectarian purposes. The adoption of the proposed amendment would forever prevent the entanglement of the state with denominational institutions. It is needed to resist the encroachments of ecclesiasticism on civil government in this country. While the National Constitution says that no "religious test shall ever be required as a qualification to any office of public trust," that "no law shall be passed by Congress abridging the freedom of speech or of the press," and that Congress "shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and thus clearly indicating the purpose of the founders of this government to keep church and state entirely separate, this purpose has to a considerable extent been thwarted by state legislation and administration secured by the political influence of the dominant sects. As Hon. Dorman B. Eaton says in a late number of the *Independent*: "The influence and organized activity of sectarian and ecclesiastical bodies—of the ministers and priests of religion—have been cunningly and secretly used to secure money from the common fund of the people for supporting their own peculiar schools and charities, to the great detriment of that noble and free public school system which is the glory and safety of the nation. The successful use of this force—which in some cases has been great and alarming—was a direct and effective inducement to the making of the religious views of the sects and churches, thus begging and pushing for favors, practical tests in voting for members of the legislature—tests by which the Constitution is specifically violated. It is too plain for argument that this competition of sects, churches and religious societies, in elections and before legislatures, for appropriations and other favors, must be in the highest degree demoralizing, corrupting and dangerous, as it certainly is utterly repugnant both to the specific provisions and the general spirit and aim of our Constitutional system. Nothing could do so much as a mercenary competition of this kind to disgrace religion, to demoralize legislatures, to prostitute and corrupt party politics and all official life." The adoption of the proposed amendment would prevent bribery of politicians and the coercion of legislators to vote for sectarian appropriations by the forces of ecclesiasticism and help greatly practically to realize the principles and purposes of the Constitution in regard to religious freedom and the absolute separation of church and state.

DAVID HUME was not only a great philosopher but a man of most exemplary life. His most virulent assailants were unable to allege anything against his moral character. Yet he was for that very reason hated the more by the clergy of his day. The celebrated Warburton wrote of him thus: "I am strongly tempted to have a stroke at Hume in parting. He is the author of a book called *Philosophical Essays*, in which he argues against the being of a God and against miracles. He has crowned the liberty of the press, and yet he has a post under the government. Does he deserve notice? Is he known amongst you? Pray answer me these questions, for if his own weight keeps him down I should be sorry to contribute to his advancement to any place but the pillory." Again he adds: "They say this man has several moral qualities. It may be so. But there are vices of the mind as well as body; and a wicked heart and more determined to do public mischief, I think I never knew."



CASES OF TELEPATHY.

Annales des Sciences Psychiques has a communication from Dr. Jean Bayol, Governor of Senegal, under date of June 19, 1891, in which he gives extracts from his diary of a sojourn at the court of the King of Dahomey. Among others the following:

"December 2nd.—Very fine weather. Always slightly cloudy in the morning. Light breeze. At 1 o'clock we go to the palace. Saw the Prince Komlo, presumptive heir to the throne, who at my urgent request relieves me, as well as the attendants, from assisting at the usual human sacrifices. Five heads, a pool of blood in a hollow, a pool of water on one side, a plank in front of the palace door, on each side of the door bundles of gray-painted poles which are pointed and covered with a bit of grayish linen, near the door, guns, sabres, hatchets. A great crowd in the place. I enter the palace, the door of which is closed behind me; one head, which had been cut off, at the left of the entrance; pool of blood. I am present at a great procession—women elephant-hunters. On going out of the palace we go to the market, cross a ditch, pass by eight corpses hung head downwards. Very large vultures are drinking the blood which flows on the soil from a large wound in the abdomen. Dances of the Amazons. The old King Gelité, very amiable, smoking his long pipe, talks with me and gives me light calabashes of rice, containing boiled chicken heads, etc."

Dr. Bayol's return to Florence took place May 21st. He did not see his mother until the end of June. She related to him that during his sojourn at the court of Dahomey in December, she had had, at the beginning of the month, a kind of vision, in the evening while lying down, which vividly impressed her. She had seen him in a great open place, in the midst of an immense crowd, which was crying; then he proceeded toward one corner of the place; reached a spot near a pool of blood; crossed a ditch full of water and disappeared from her view. She was very much frightened, but understood, nevertheless, that he was in no immediate danger. She spoke of it to two of her neighbors afterwards.

Dr. Bayol observes that the French papers in December made no mention of his mission; that his mother, seventy years of age, in good health, with clear mind, very rarely reads a journal, and lives in a village where conversations about foreign countries are very rare, even among well-informed persons; that his mother was absolutely ignorant, at that time, of the barbarous manner and customs of Dahomey; that his mother had not as yet received from him any letter announcing his departure for Dahomey, and did not know in what part of Africa he was; that she told this experience without attaching any particular importance to it; that the journals made mention of his journey for the first time in January, 1891. His mother, in a letter of April 25, 1891, thus tells her dream:

"This is my dream, which I had while you were at Dahomey, near the king; the date I do not recall. During my sleep I saw a ditch with red water, like blood, on the right; and on the left, another ditch with natural water; in a great open space, and below farther, many people and things I could not well make out; then on the left side a small plank to cross over, and on each side many obstructions, hammers, hatchets and small sacks of gray cloth, and pointed things covered with gray and which I did not know. At last it was necessary to pass. After having trembled considerably and hesitated, I passed over and waked up. I seemed to see you always in the midst of all this."

Another case given is one by Dr. G. Dupre, of Reims, under date of July 6, 1891, confirmed by his wife. While out making his round of visits he has the impression of a little daughter falling down stairs

and injuring herself on her chin, and notes the exact time, and when he reaches home surprises the family by giving a description of the accident and the time when it happened. He said to his wife: "Loulou is injured; is the injury severe?" His wife replied: "Who told you?" "Nobody," he said; "but I saw her fall." The doctor is sensitive and was in his youth a somnambulist.

OCCULT EXPERIENCES.

By MRS. ELBE M. TASCHER.

CHAPTER X.

NO DIFFERENCE THERE.

"I saw him again on the other side
But his silk gown floated on the tide
And no one asked in that blissful spot
Whether he belonged to the church or not."

—MRS. CLEVELAND.

"He spoke with other tongues as the spirit gave him utterance."

It was just at dusk, the next evening, that the carriage returned bringing Mr. Waldron. Peeping curiously through the blinds of my window near the entrance, I saw a large, portly gentleman, of perhaps fifty-five, or sixty years, dismount and come up the steps to the vestibule where stood our host ready to welcome his friend. As they shook hands cordially, I saw the rugged face of the visitor light up with a frank, engaging smile, that predisposed me in his favor. Taking off his hat in entering, I caught a glimpse of a broad, high forehead and large head well covered with silver hair; and a round, deep bass voice speaking in greeting as he passed through the hall to the sitting-room beyond, gave further evidence of unusual strength, and poise, mentally and physically.

Entering the parlor a few moments later I saw that the gentlemen were already in animated conversation, the doctor seeming delighted with the keen intellect, strong common sense, and general ability of this veteran of the Western wilds.

"Yes," he said in his deep, sonorous voice, when we had all gathered around him, "I have been in the West since 1849 and I know its crooks and turns pretty thoroughly. I was born, and raised, in New Hampshire, and came out West, after graduating at Harvard, investing my patrimony in the, then, splendid unbroken forest of pine on the banks of the broad river. After building a mill, and beginning a home, I returned, married, and brought my wife here, where we have lived ever since. My rough lumbering business has made me familiar with all the ins and outs of this river and the surrounding country, and many a strange history, and startling romance, rich in incident and wonderful complexity, far exceeding the wonderful tales of fiction, that it would take me months to relate; but I understand the topic of first interest among you just now, is the fact of spirit return."

"Ah! yes," said the doctor quickly, "we want to know if it is a fact!"

"I am very positive that it is," replied Mr. Waldron.

"Just tell us what convinced you," said the doctor drawing his chair a little nearer.

"Well," replied Mr. Waldron, settling back in the large rocker which his portly figure filled generously. "When I first came to the West, this prosperous city was all a wilderness, and though neighbors began to gather round us by degrees, it was an isolated life, pretty lonesome, and I often longed for the churches, schools, and institutions of New England. To obviate the lack of these, I added, as fast as I could, to my library, subscribed for a number of the best Eastern papers, and magazines, and, as the neighbors settled in, my house, being the first, became a sort of meeting place for hungry people generally. I well remember the first account I ever read of the phenomena of spirit return. It was an account of the Fox sisters, and the wonderful experiences that had occurred to them, and their family. I had been strictly brought up, and was a member of the Baptist Church and had not thought of questioning its doctrines, or of chang-

ing my belief, but I remember the account struck me very forcibly, starting a train of thought in my mind that led to marvelous results. I said to my wife, and family, 'Let us try it. I would travel hundreds of miles if I could see anything proving these statements.' Forthwith, following the directions, or description given of the mode of proceeding in this matter, I set out a small table in the middle of the floor, and several of us gathered around, placing our hands on the top. To our consternation, raps, faint, and low, were instantly heard. These grew louder as the evening advanced and I, persisting in repeating the alphabet and asking questions, received several communications with the names of various persons I knew to be dead.

"A few evenings afterwards some neighbors were in and I told them of the strange circumstance. They expressed a wish to see us try it again, so we brought out the stand and, sure enough, the mysterious raps were quickly heard, this time very loud. We soon recognized the beating of a drum. On interrogation we found it was a brother of one of the parties present, who had been a drummer in war, where he died on the battlefield many years before. The rat-tat-tat of the drum was perfect, as also the time. Afterwards I brought out my violin and played, and a fifer often brought his fife. Both instruments the drum accompanied, clear and loud, in perfect martial time. With one of the men present there had come his little boy, a child eight or nine years old; a good little thing that sat quietly by the fire, unnoticed. By and by the raps spelled this child's name and asked to have Walter come to the table, so after some hesitation we got the little fellow up and told him to put his hands on the table as we did. He was hardly seated before his little hands began to thrash around strangely. The raps going on vigorously, I spelled out that we were to get a pen, ink and paper and place them before the boy.

"Why, he can't read or write a word!" exclaimed his father.

"This we all knew was true, as there were no schools near then. However, I was bound to obey every mandate and see the end if possible, so I did as directed. Instantly the chubby hand assumed the proper position, grasping the pen with perfect ease, and wrote off with amazing rapidity line after line until a whole page was completed, and there lay before my astonished eyes as natural and perfect a letter from my dead brother as ever he wrote in life, commenced and signed entire. I hurried into another room and brought out an account book and various samples of his writing, and this that the child had just written was a perfect fac-simile of the samples in the formation of letters, flourishes, words and manner of constructing sentences. That child wrote many times subsequently, always giving as perfect tests as to handwriting and style of composition of hundreds of different persons.

"Another boy, that we all knew as well as we did this little one, though he was considerably older, suddenly astonished us by rising with utmost dignity and delivering splendid discourses, often in different languages that those present knew nothing about. I was so interested in these experiments that I took pains to invite learned men and professors of various languages to hear him, always with wonderful success. I recall the astonished face of a French teacher, who was one of the gentlemen I had induced to hear him. He said the discourse was most profound in wisdom and delivered in elegant French and appropriately polished manner. Norwegian, German, Italian, Indian and English, each he frequently talked fluently, and we knew positively that he had no education at all, speaking English only, when himself, and that in the rude, ungrammatical dialect of the woods people and rivermen. I remember one time in particular I was going down the river with a fleet of lumber. I had a large crew, among them this boy, as he worked for me a good deal. One evening we got talking about this gift of his and the men begged me to get him out and ask him to speak if he could. He was asleep at the time, but I woke him up and preferred my request. He demurred considerably at first, being

bashful and uncomfortable about it, as the rivermen were pretty rough sometimes, but at last he sat down on a box, saying:

"Well, I don't care. If they want to control me they may."

"Almost instantly his form straightened and he arose, facing the rough, silent group, and without the least embarrassment or appearance of his boyish awkwardness, commenced and delivered a thrilling lecture—language, gestures, sentiments, everything the most imposing and eloquent.

"Many and many a time after that, as our big fleet floated silently onward, our flashing torchlights reflecting in opal tints upon the heaving river bosom, we sat and listened, spellbound, to the ringing eloquence of that inspired voice, and I could not doubt, though I heard with awe the names of many a patriot and illustrious speaker of the past given as the authors, but that they were indeed with us, speaking, as they purported, through the organism of this illiterate country boy. Certain it is, I never heard finer speeches or nobler sentiments, and no one, however exalted, need be ashamed to own them as his."

"Did you keep any copies, any written account of these speeches?" asked the poet, as Mr. Waldron paused reflectively.

"Oh, no," he replied, smiling. "It would have taken a shorthand reporter of the swiftest kind to keep anywhere near up with his rapid flowing oratory. Those were primitive days with me, remember. I had no facilities for preserving the speeches I listened to with rapt amazement. I would give much to have them. I had heard many noble speeches and was in the habit, as business took me frequently to New York, Boston and other large cities, of going to hear celebrities speak, but never did I listen to more grand or perfect speeches in every sense than I heard echoing out into the lonely aisles of the primeval forests as they fell from the lips of that uneducated youth on the lumber fleet of the wild — river."

"But Indians!" said the doctor, rising and beginning to pace the floor as usual when in deep thought. "I do not understand why they must be brought into this business so frequently. Now, they are no talkers when they are alive," said he, facing around, stopping in front of Mr. Waldron. "They never could make an eloquent speech."

"Don't you beguile yourself with any such an idea," laughed Mr. Waldron, easily. "There are some eloquent talkers even among the reticent North American Indians, as witness the annals of history. Oh, the Indians are no fools, let me tell you. Many that I have had dealings with have surprised me with their keen intellects and sense."

"Did you ever see any spirit forms?" asked Mrs. Eads.

"No, I haven't that gift," replied Mr. Waldron, "but often I feel their hands upon my head, touching my face, or clasping my hands. I felt that touch smoothing my hair a few moments ago."

As he said this the eyes of all in the room being attracted to his head by the remark, were startled by seeing his gleaming silver hair rise in a rippling motion, as if fingers were slowly slipping through it, caressingly.

"Did you feel anything touch you just then?" asked Mrs. Eads, watching intently the rippling hair.

"I feel a small hand moving slowly across my head on this side," replied Mr. Waldron, pointing to the spot where the hair was still moving. "The fingers seem to slip softly through my hair, which you see is perfectly straight and lies flat and smooth generally. Did you see it move?"

"Yes, yes," we all chorused.

"I have no doubt it was my mother's hand," he continued, gently, speaking in a low, reverent manner. "It was a favorite motion of hers when I was a boy; about her only caress. You know New England mothers were too busy to be very demonstrative in my childhood."

"Did you ever see or hear anything else of the kind?" I ventured to inquire, after a long silence.

"Yes, indeed! I could fill volumes with similar experiences, but I will only tell one more to-night, I as shall be late home.

"I have said we lived an isolated life, but as years went on this place—at first only a trading post for trappers and Indians—grew, and gradually churches and schools were organized and this thriving city was begun.

"Although my place is three miles away, nobody thought that anything of a walk in those days, and we had visits and calls from the neighbors up here. Among these visitors was a Methodist minister, a first-rate man, well educated, bright and friendly. One time when he was at my place I spoke of spirit manifestations, whereupon he seemed very much astonished and politely disgusted at my apparent faith and silly credence of such foolish superstitions, but I didn't care and boldly told him I knew that spirits returned. Without his asking me I went on giving evidences in proof of my statements. Suddenly the look of disgust faded as I went on and to my intense astonishment he dropped into a trance and jumping to his feet he delivered such a lecture as he never gave, when his sober self, in his life. He went on preaching for nearly an hour shouting at the top of his lungs. All the household gathered and hung upon his every word. I was almost frantic with amusement you can well believe, but still deeply interested in the lecture, and forgot to ask who it was that was speaking. He closed his speech—which was upon temperance—as abruptly as he began it and sunk back in the chair, waking up in a minute as if from slumber."

"Where am I?" said he, drowsily. "Why, is it possible that I went to sleep? Oh, I remember now; you were speaking of those manifestations," and a cynical look overspread his waking face.

"Well, yes," I replied, "and we have just witnessed the most extraordinary manifestation we have seen yet," and I laughed heartily while I told him about it, regretting that I had not asked who it was that spoke to us. Listening to me with a horrified air, bewildered, unbelieving, he suddenly sunk back again and rising, after a momentary silence, he uttered a name none of us had ever heard and down he went, waking as before in a few minutes. When I told him the name he had given he looked at me in astonishment, finally saying it was the name of a man that used to lecture scientifically when he was a child, that he never heard him, but they said he was very eloquent, especially when he had been drinking, and that he died with delirium tremens. The poor minister seemed very badly cut up about it and begged us all to keep still, as he was a minister it would go hard with him if it got about. He didn't stay around here long after that. I don't know whether he was ever controlled again or not. I was sorry for his discomfort, but it was a remarkable experience as well as pretty funny," and the good-natured man arose to go, laughing genially. "I will try to run in again," said he, as he bade us good-night, shaking the doctor's hand heartily and noting the worried expression of his face, "I assure you such experiences are not uncommon, doctor, and not necessarily to be dreaded since in this case the man outdid his usual sermonizing altogether."

"O," replied Dr. Eads, mournfully, "not one of you seems to see as I do that the breaking up of convictions of a lifetime is no trifle to a man in any position, much more trying to such a one as this."

"Why break up life-long convictions?" said Mr. Waldron in his richest tones, stepping back towards the doctor, striking his large hands together in his earnestness, "We all believe in God and immortality. Where is the difficulty, in believing the power of manifesting the immortal spirit may be permitted after the husk is removed as well as before?" Again stopping a moment beneath the hall lamp whose rays lit the silver crown of each reverend head, he extended his hand to the troubled doctor, who silently clasped it, Mr. Waldron saying feelingly:

"I trust we shall both get home ere long and it will make little difference about our creeds then."

(TO BE CONTINUED.)

EVIDENCE OF SPIRIT COMMUNICATION.

BY PAUL A. TOWNE.

Several years ago "The American Spiritualist Association," published the following proposition:

"It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with men."

In a recent article by Camille Flammarion, that brilliant scientist says that had he been satisfied that such a proposition could be successfully established by inductive methods of investigation like those employed in establishing ordinary scientific facts, he would have put aside his astronomy and have given his life to the work. And this he would have done for the reason that the demonstration of spirit communion with men would be of infinitely greater importance than all the other knowledge of whose acquisition we justly boast.

Personally, Flammarion, Crookes, Wallace and many other eminent scientists declare that the phenomena they have witnessed can be satisfactorily accounted for only upon the hypothesis that spirits are the agency of their production. But all have thus far failed in their efforts to find the "favorable conditions" essential to infallible success when experiments are tried. Results come spasmodically through "conditions" not under the control of any experimenter; we all believe, for illustration, that long distance telephonic communications are made between men because the conditions have been found that are under the control of the operator. Though the process is still among the wonders of science, the conditions of success are known and the listener at the far end of the telephonic apparatus always responds to the familiar "hello!" of the talker at the other end. The same may be said of all the work done through the inexplicable agency of electricity. Though the conditions for absolutely uniform success in the experiments for establishing the proposition quoted as a truth recognized as universally as that of telephonic communication or any other scientific fact are unknown, yet there are said to be some fifty or sixty millions of men and women who believe it as confidently as they believe they converse with each other from day to day. Where there are so many believers, and among them men possessed of acute scientific minds, there must be some ground more or less solid on which the belief rests. Under this impression I have, during the past summer, attended one of the Spiritual camp-meetings that have become so numerous in the United States. This was the twelfth annual meeting of the "Cassadaga Lake Free Association" held on the romantic ground in Chautauqua county known now by its postoffice name as Lily Dale. The association was organized twelve years ago by Mr. Thomas J. Skidmore and his wife, Mrs. Marion Skidmore. The immediate cause of the organization was the loss of a child. The parents believed that they communicated with this child through the mediumship of Dr. Jeremiah F. Carter. The association was organized for the purpose of affording to all members of it, or attendants upon its meetings, an opportunity to obtain the same assurance of spirit communication as that connected with their own experience. Fully five thousand persons have visited the grounds this summer, Texas and Oregon having been represented. The village contains one hundred and fifty cottages owned by members of the association. It is a charming spot, ten miles from Chautauqua lake and fifteen from Dunkirk. The water of its three little lakes, covered with white lilies, flows into the Gulf of Mexico. The lakes are some eight hundred feet above Lake Erie and the landscape from the hills surrounding them is surpassingly beautiful. The auditorium of the association seats fifteen hundred persons. The hotel accommodations have kept pace with the growth of the village. The drinking water is excellent, of a uniform temperature of 46 degrees above zero winter and summer. It is taken from a layer of sand only eighteen feet below a soil in which at least twenty species of splendid trees are found and three or four varieties of ferns. The lakes enclose what is called Fern island. Cassadaga village is at the out-

let of the lakes and Lilly Dale at the junction of two of them. Small steamers run from end to end of the lakes dally, and as often as visitors desire excursions.

Here I am compelled to admit that the geology and physical geography of the island and its surroundings within a radius of ten miles were much more interesting to me than the general exercises which took place in the auditorium each day in the week, morning, noon and night. These exercises consisted of general addresses, ten-minute talks in conferences, lectures on all sorts of topics, theatricals and dancing, all accompanied by the music of a band of seven pieces. Some of the addresses were given by mediums claiming to be wholly under the control of spirits, some by mediums at intervals under control, and some by lecturers making no claim to mediumship. Such Spiritualists as W. J. Colville and Lyman C. Howe call for subjects from the audience and then proceed to discuss them by inspiration. "What is the soul?" "Are animals immortal?" "Where is heaven?" were given out on different days to different speakers and, surprising as it may be, their "spirit controls" held different views of them. Mr. Colville argued that animals were not immortal because their minds or instincts were not progressive. Others claimed immortality for animals, vegetables and especially flowers. The "soul" was discussed for hours but the impression was always left that words and not clear ideas are at the command of some spirits as well as some pulpit sermonizers. To vary the monotony I gave to Mr. Howe one day, "The binomial theorem of Sir Isaac Newton: Of what use has it been?" I hoped that his "control" would announce the formula inscribed on Newton's tomb and then point out its use in the demonstrations of La Place in the *Mécanique Celeste*. But the control was evidently not a mind reader. He spoke of its disciplinary value eloquently and at the conclusion ingeniously wove the theorem into some verses of the Hiawatha meter. Finding that there was no prospect of experimental demonstration of immortality in the public exercises, that the "favorable conditions" did not seem to be the basis of public speaking, my attention was directed to private experiments available in the cottages. Several mediums were called upon, but what they did is not worth relating. The only experiments in which I had the slightest confidence took place in the Ransom cottage on Third avenue, which was my own home during the five weeks of the meeting.

The experiments I now propose to give in detail consist of five in number. The first took place in my house in New York seven years ago, the second at Lilly Dale a year later, and the three last at the cottage in Lilly Dale this summer. Some of the parties present at one or all of these investigations were W. A. Mansfield, now permanently residing in Lilly Dale as a teacher in a private academy; Dr. Featherstonhaugh, an oculist of Washington, D. C., and well known in scientific circles; Mr. and Mrs. Hasbrauck, residing at 97 E. 118th st., New York, and visiting Lilly Dale this summer; Mr. F. H. Ransom, of the firm of D. Ransom, Son & Co., Main st., Buffalo; Mrs. Louisa Towne, 1298 Main st., Buffalo. These parties can be referred to in verification of what I am about to state. Mr. Mansfield has been the "medium" in all the experiments. He is thirty-two years of age. He was born at Ravenna, Mich. He became a "medium for physical phenomena" after attending one of the séances of Mrs. Maud Lord in Grand Rapids. His published biography says that "he has converted thousands of skeptics by the wonderful phenomena which occur in his presence." From my personal acquaintance and extended conversations with Mr. Mansfield I have gathered that he submits to the ordeal of experiments solely from the wish to arrive at the true cause of his peculiar powers. He makes no claim that the cause is of a "spiritual" nature. He does not "know" what it is any better than the other experimenters. As he is unconscious during most of the time in which the phenomena are occurring, he "knows" less than any other participant of their cause, and has to be told what has really taken place.

I now refer to my notes of one of the three recent experiments at Lilly Dale, adding to the details that

occurred in the other cases, but not in this. The "favorable conditions" were as follows: There were present Dr. Featherstonhaugh, who had come from Washington for the special purpose of taking part in conducting this investigation; F. H. Ransom and his daughter; Mrs. Towne, who, though ninety-one years of age, retains remarkably well her physical powers and is intensely desirous of sweeping away the last remnant of her agnostic doubts by sure proofs of immortality; Miss Mary Connor, of Buffalo; Mr. Mansfield and the writer. A small table was placed in the centre of the parlor, under the chandelier. A Morse telegraphic sounder was placed upon the table, a paper and pencil, also slate and pencil. Chairs were arranged around the table, each in contact with the two on either side. Wooden rods may connect the chairs by being laid on the rounds. Mr. Mansfield took a chair between Dr. Featherstonhaugh and Mrs. Towne. The rest of us became seated as convenient, with little regard as to any "best order." The curtains of the windows were lowered to exclude gas light. The doors to the hall and dining room were open. All being otherwise ready, the "conditions" were completed by extinguishing the light of the chandelier.

General conversation was now engaged in and at intervals some familiar airs were sung, the object being to produce a quiet and simultaneous anticipation of the phenomena that might occur. For, say ten minutes, Mr. Mansfield remained in his normal condition joining in the conversation and singing with the rest of us. While we were thus engaged flashes of light began to appear in the air above the circle and in the neighborhood of the chandelier; Mr. Mansfield called attention to them with the rest of us but a moment later Dr. Featherstonhaugh remarked that Mansfield had laid his head on his shoulder and was apparently asleep. The lights increased in number and brilliancy during a full half hour. From ten to forty were seen by all the members of the party at any given moment and occasionally one remained in view for thirty or more seconds. They seemed to be unlike any familiar to the chemist. They remind one of phosphoric light but are surely not made by that element. They appear to throw out no rays by which one can read printed matter or see the objects in a room. My impression was that at least some of them could be seen only by that part of the company in front of their illumined side and that these were dark on the other side. It was difficult to determine this among so many lights. Soon after the first appearance of these lights, the Morse telegraphic sounder on the table began to tick exactly as if a regular operator was at work upon it. The instrument began by giving a signal which Mr. Ransom recognized as that of his wife, Mrs. Belle Ransom. Mrs. Ransom died suddenly in Rome while on a European tour with her husband and two children, some years ago. Between their residence, Franklin ave., Buffalo, and the store on Main st., a private wire extended used for transmitting messages of a family nature. The signal was followed by a message announcing the presence of Mrs. Ransom and her readiness to converse with her friends. The letters were announced aloud by Mr. Ransom and confirmed by Dr. Featherstonhaugh, also a practical operator. Questions were asked and answered by words that would have been used had Mrs. Ransom suddenly entered the room in life after an absence of five years. Answers were given to questions from any member of the party. Mrs. Ransom recognized her old friends and was formally introduced to those in the party with whom she had not previously been acquainted. Mr. Ransom assured us that the abbreviations in spelling words were the same as were formerly used between the store and private residence. Here let me add to the "conditions" that the right wrist of each member of the circle was grasped by the hand of the person sitting on that side of him and that this joining of hands was not broken during the entire evening. Dr. Featherstonhaugh held the right wrist of Mr. Mansfield, and Mansfield held that of Mrs. Towne; when asked, Dr. F. assured us that Mansfield's head was still quietly resting on his shoulder. This telegraphing with sounder on the table occurred in all

the five experiments in which I have been present. In two of them, the second and last, I personally asked if the sounder could not be placed in the hand of some one in the circle, at the same time holding my right hand open ready to receive a practical response. Instantly, on both occasions, the sounder was placed in my hand with no indication that the agent doing it was in the slightest doubt of the exact position of the hand. The sounder came from the table square down into my hand. A moment after, the instrument continuing its work as it had done on the table, I reached over the key with my fingers, but they came in contact with no material operating it, and yet the instrument arose and descended with each tick of a letter exactly as if the pressure and release were made by a regular operator. Mansfield was nearly opposite me in the circle, and besides, he is unable to operate a telegraphic instrument or read messages by sound. He does not know its alphabet. Had he been awake and his hands free and a practical operator, he could not have used the sounder in my hand without my knowledge.

But, simultaneously with the exhibition of lights and the working of the telegraphic instrument, other and much more remarkable phenomena were taking place. Something that felt very much like hands began to touch every member of the company. There were at least half a dozen of them simultaneously at work. One came to the back of my head and around to my face passing down to the knee. "Is this Lucius?" I asked humorously, the name being that of my brother who died several years ago. Two hands responded with considerable pressure on each side of my forehead. Directly the hand began to investigate the contents of my coat pocket. It took out a paper and placed it on the table where it was subsequently found. Each member of the company was announcing similar experience with hands all the while. "Hands" touched all the material hands, the cheeks, our garments and the chairs. At the same time one was heard to be working with the pencil on the table. It was evidently writing a message on the pad. Finishing it, the paper was torn off the pad and found on the table afterwards, and we deciphered "I am glad to see you all here." It took up the slate pencil and telegraphed on the slate as on the sounder; what was said could readily be made out by both Dr. Featherstonhaugh and Mr. Ransom, though the modus was different from that on the sounder. The variety of the performances by these hands was great enough to entertain a much larger company than was ours. In the last of the experiments, the last night of August, a music box was placed on the table. A hand took it from the table, wound it up in the air above our heads, rapped the chandelier with it and then carried it around and near the heads in the circle while it played its tunes. This box was also placed in the hand of one of the company and was found there at the close of the evening's work. During one of the other evenings a watch with an alarm bell attachment was taken from the pocket of Mr. Ransom, wound up in the air so far as hearing can verify, and the alarm was made to strike the hour of the evening. The watch was handled like the music box and finally returned to its owner. These phenomena I have myself witnessed through the aid of the senses of seeing, hearing and feeling in the course of the five experiments in which I have participated. But previous to comments upon them I must describe the manner in which the phenomena are changed and finally brought to a close.

The special "Spirit" that professes to have Mr. Mansfield in charge and to have a sort of supervision of the exercises on these occasions, says that his name was "Phil Hughes" while on earth. After the above phenomena have progressed from a half-hour to an hour or more, according to the will of "Phil" modified by the humor of the company, he proceeds to take bodily possession of Mr. Mansfield and to talk to the members of the circle by the aid of Mansfield's organs of speech. This change of programme, according to my own observation has always been indicated by a sudden cessation of the phenomena described, and by efforts of Mansfield to speak with a

changed voice. "Ah! How are you, Phil?" is immediately answered "All right!" by the familiar tones of "Phil." The conversation thus begun is both witty and wise on the part of "Phil." He frequently brings down the house in a roar of laughter caused by happy replies to questions designed to perplex him. I asked him to give a full explanation of the modus by which the phenomena we had witnessed had taken place. He immediately entered upon a disquisition in the profoundest lore of psychological philosophy mingled with a dry humor that was greatly enjoyed. He went into detail as to his method of getting possession of Mansfield's organization, how he had crowded out Mansfield's mind and got his own *in loco*. It is hardly necessary to say that we did not fully understand his exposition, but it was far from tiresome. But "Phil" likes a merry conversation on ordinary rather than philosophical topics, and if encouraged by the good nature of the company he hesitates to stop the entertainment. He has some songs to vary the monotony but they are not *a la* Swedish nightingale. At last a lull occurs in the conversation and "Phil" remarks, "Well, I guess you are tired and we had better adjourn. Good-bye!" and he ceases talking. We keep the circle unbroken and wait for Mansfield to arouse from his slumber. After the signs of coming out of a deep sleep common to all of us, Mansfield finally cries out "Hallo! what have you all been about." "All right," someone replies, "we have had a splendid time." The circle then breaks and, the light of the chandelier turned on, we proceed to investigate the slate and paper and hunt for the articles displaced by the "hands."

It is now in place to say that these five experiments are only specimens of fifty or more that have been tried by Mr. Ransom in which Mr. Mansfield has been present as the principal party in the "favorable conditions" essential to success. The phenomena occur in great variety and in no fixed order. Sometimes "Phil" talks first, withdraws, and then the other phenomena succeed, in any order or in combination as above described. But these phenomena have been of a similar nature in hundreds of other circles where Mansfield has been the "medium." I must except the telegraphy which, so far as I know, is peculiar to the circles that have sat with Mr. Ransom. This was introduced in the circle held in New York and has been a feature ever since. What may have been the motive of parties with whom I am not acquainted I, of course, do not know, but so far as the above five experiments are concerned the object has been to arrive at the true cause of the phenomena, whether it may be spiritual or not. Not a person engaged in them believes that it is the province of "spiritism" or "Spiritualism" to start a new religion. No one of them cares much about "psychological philosophy," but all are so far agnostics as to be fully convinced that all arguments for the immortality of the soul that have been delivered from the days of Plato to the nineteenth century, have no solid ground on which to rest unless substantiated by facts that are recognized as such by the aid of one or all of the five senses. Unless I am mistaken, all men of sound judgment stand in need of this kind of evidence to assure them that their mind, will, intelligence, intellect, soul, or whatever it is called, will on the disintegration of the body continue its existence and identity. If spiritism has any mission at all it is the scientific demonstration of the immortality of the soul as unmistakably as that of the conservation of energy. The difference between the agnostic and the ordinary theologian is that the former would found his belief in immortality on the absolute fact that "arisen spirits can and do communicate with men," while the latter pronounces this ridiculous and rests his belief on "divine revelation" unsupported by reason or fact. But do not many of the "revelations" of the Bible read very much like those of modern phenomena occurring in "spirit" experiments? Personally I shall never believe the ancient witch of Endor story so long as I am assured that a similar fact cannot occur in this day and generation. I cannot rest my faith in immortality upon second-hand evidence. It must be the same as that which causes me

to believe in the transmission of a message 400 miles by telephone.

How the phenomena were produced which have been described I do not know, but I do know that fraud, trickery and deception must be eliminated in their explanation. Furthermore, judging from what I have seen, heard and felt, I am inclined to think that any circle of from five to eight or nine persons, including the "medium" Mansfield, can have the phenomena reproduced in all their variety. Possibly careful inductive methods in continuing the experiments might soon lead to the massing of the lights in the form of a bright continuous cloud, under which every detail of movement could be clearly seen. This possibility was suggested in the two last circles by the length of time some of them continued and from their increased size, as though the combination of several smaller ones.

No one or all of the facts related in the article of Flammarion seem to me as conclusive as those I have detailed, and yet he declares his belief in "invisible beings" as connected with their production. But we may all be assured that scientific men will not join in this conclusion unless they can repeat the phenomena as surely as they can resolve water into its elements, oxygen and hydrogen. Even then the world at large will not accept the conclusion until these phenomena become as common and familiar as those of electrical science.

Finally, whatever may be the cause of the production of these phenomena I think it may be discovered by careful inductive experiments. If there is energy or force latent in the human organism, which under "favorable conditions" may be developed as the medium through which disembodied spirits may hold communion with the intellects of men, all must be profoundly interested in having the fact established beyond doubt. The experiments must be directed by men in whose mental nature there resides no such thing as "dangerous credulity." New religion, new philosophic theories, new ideas of heaven and the practical nature of our "future" life may be safely left for development after it has become a fact that we may have our newspapers filled with the work of minds in both worlds.

CHINA REJECTS CHRISTIANITY.

The following interesting passage is from the pen of M. Louvet, a French missionary in Cochin China, who has recently written in a religious paper an article on Chinese missions:

There is no reason to deceive ourselves. China obstinately rejects religion. The proud, educated classes feel greater hate than ever. Every year incendiary placards summon the people to exterminate the "foreign devils," and the day is perhaps not far distant when this fine church of China, which has cost us much labor, will disappear entirely in the blood of its apostles and its children. Whence comes this obstinate rejection of Christianity? It certainly is not religious fanaticism, for no nation carries skepticism and indifference so far as the Chinese. Whether one is a Confucian or a disciple of Lao Tze, a Mussulman or a Buddhist, is all one to the Chinese Government. Only against the Christian religion is it trying to defend itself. This is because behind the apostles of Christ it sees Europe coming, its ideas, its civilization which it does not want at any price, being satisfied, rightly or wrongly, with the civilization of its ancestors. The question is thus rather political than religious, or, rather, it is almost exclusively political. Whenever intelligent China shall be persuaded that it is possible to be at once a Chinaman and a Christian, whenever, especially, it sees at the head of the church in China a native clergy, Christianity will be naturalized in this great empire of 400,000,000, whose conversion would bring with it that of the whole far East.

PRAYER MADE HER WHOLE.

A sensation occurred in New Brunswick, N. J., last July, by the miraculous cure of Mrs. Mary Paul, who has been bedridden and a victim of cancer for ten years. Within three years Mrs. Paul had two cancers removed from her breast, and her death was looked upon as likely to occur at any moment.

While seated with her son-in-law, Captain Johnson, at the breakfast table a few days ago, Mrs. Paul suddenly cried out; "Oh, God, heal my poor weak body." A moment later after a silent prayer she again cried: "Thank God, I am healed." Previous to that

moment Mrs. Paul had only been able to go from her bed to the table. She had not performed any household duties in many years.

Mrs. Johnson, her daughter, related the story of her cure. She said her mother arose from the table, threw her medicine out of the window and is now well and strong. Her face has a healthy color and she does hard work.

Mrs. Paul is 56. She came to New Brunswick from Detroit and was known for her piety. She walked to the Salvation Army barracks and told the story of her wonderful cure and left for Cedar Dale, Ontario, Canada, where she says she will tell the people of the faith that made her body whole. Mr. Johnson's neighbors fully corroborate the story of Mrs. Paul's long and apparently hopeless illness, of her inability to do any kind of work and of her sudden and miraculous cure.—*Hall's Journal of Health*.

A WRITER in *Light*, Bertha Mutschlechner, tells the following: In the year 1887 my mother was staying with me on a visit. It was in the month of July, but we cannot recall the exact date of a telepathic experience which she had at that time, and which she related to me the morning after it occurred. She went to bed about ten o'clock, and after a sound sleep of about three hours she suddenly woke up with the sensation as though an ice-cold current of air passed over her face. Directly afterwards she felt the warm breath of a being leaning over her and pressing a tender, lingering kiss upon her mouth, while a sensation of unutterable sorrow oppressed her soul; she was conscious that this was a farewell kiss, and her eyes filled with tears. She rose from bed and struck a light, but for a long time she could not go to sleep again; indeed, she lay awake nearly the whole night; and even the next day the remembrance of the kiss she had received remained so vivid that she felt it still on her lips, though icy cold. "This cannot be without meaning," she said; "you will see, it was a farewell from my sister Mali; she is old, and I must expect to hear of her death." The following days we anxiously awaited the expected news; but it was not till a week later, in consequence of some unforeseen delay, that we received the sad intelligence of the death of another of my mother's sisters, and when we compared the time we found it had taken place on the day preceding the strange night experience of my mother, which was now explained to us.

A celebrated electrician stated that he could easily "think a hole through an inch board," and by connecting a drill so that it could be actuated by the current produced, he actually did it, says the *Boston Transcript*. A. E. Dolbear, writing on this subject, says that the experiment, far from being new or impracticable, was carried out in this country more than twenty years ago by Dr. Lombard, of Harvard College. A thermopile was connected with a delicate astatic galvanometer, and a person selected for the test. The individual was placed in a reclining position and the thermopile touched his head. A certain place was found where the temperature changes in the skull were more apparent than elsewhere, and the instrument was fixed at that place. So long as the subject remained mentally passive the galvanometer needle remained at zero, but as soon as a word was spoken to attract his attention, the needle would at once be deflected, though no muscle was moved. A noise outside, a door opening, or any incident that would cause concentrated attention, would have a marked effect on the needle. It is now proposed to measure the relative strengths of various efforts, as, for instance, working out problems in mental arithmetic or geometry, reading English, Latin, German, or any other language, in all of which processes it will be easy to ascertain by the movements of the needle the respective degree of effort made by the person experimented upon.

If trustworthy statistics could be had of the number of persons who die every year or become permanently diseased from sleeping in damp or cold beds, they would probably be astonishing and appalling. It is a peril that constantly besets traveling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But, according to *Good Housekeeping*, it is a peril that resides also in the home, and the cold "spare room" has slain its thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family, often suffer the penalty of sleeping in cold rooms and chilling their bodies, at a time when they need all their bodily heat, by getting between cold sheets. Even in warm summer weather a cold, damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in it the elements of murder and suicide.—*Scientific American*.

A HOUSEKEEPER'S TRAGEDY.

One day, as I wandered, I heard a complaining,
And saw a poor woman a picture of gloom;
She glanced at the mud on her doorsteps ('twas raining).

And this was the wail as she wielded her broom:

"O! life is a toll, and love is a trouble,
And beauty will fade, and riches will flee;
And pleasures they dwindle, and prices they double,
And nothing is what I wish it to be.

"There's too much of worriment goes to a bonnet;
There's too much ironing goes to a shirt;
There's nothing that pays for the time you waste on it;
There's nothing that lasts but trouble and dirt.

"In March it is mud; slush in December:
The midsummer breezes are loaded with dust;
In fall the leaves litter; in muggy September
The wall paper rots and the candlesticks rust.

"There are worms in the cherries and slugs in the roses,
And ants in the sugar, and mice in the pies;
The rubbish of spiders no mortal supposes,
And ravishing roaches and damaging flies.

"It's sweeping at six and dusting at seven;
It's victuals at eight and dishes at nine;
It's potting and panning from ten to eleven;
We scarce break our fast ere we plan how to dine.

"With grease and with grime, from corner to centre,
Forever at war and forever alert;
No rest for a day lest the evening enter—
I spend my whole life in struggle with dirt.

"Last night in my dreams, I was stationed forever
On a bare little isle in the midst of the sea;
My one chance of life was a ceaseless endeavor
To sweep off the waves ere they swept over me.

"Alas! 'twas a dream! Again I behold it!
I yield; I am helpless my fate to avert!"
She rolled down her sleeves, her apron she folded,
Then lay down and died—and was buried in dirt.

—THE HOME-MAKER.

In regard to women and the World's Fair, Henry M. Hunt writes to an Eastern paper:

As the arrangements and the preparations for the World's Fair progress from day to day and month to month, so in proportion are the beneficial influences of womankind exerted upon the enterprise. The brood of carping critics and professional woman haters that but a short year or so ago were loudly proclaiming that the recognition which it was proposed to give to the gentler sex would lead to "confusion worse confounded," appear to have been effectually silenced. A year and a half must yet elapse before the blare of trumpets and the roar of artillery announce that the gates in Jackson park have been opened to the nations of the earth, and tremendous results can be accomplished in that space of time, but already the women of the country have made a record.

From the towns and cities and villages and hamlets, from territories as well as states, there comes a perfect torrent of testimony to the energy and industry that the women are putting forth in behalf of this gigantic enterprise, and able and experienced as are the executive officials upon whose shoulders rest, in the main, the responsibility for the success or failure of the Fair, it is little wonder that they feel encouraged and inspired to still greater effort, were such a thing possible, by the hearty and successful cooperation that they are getting from the women folk. To the latter it is the opportunity of a century, and little wonder is it that they are making the most of it.

In all previous international expositions of which there is any record they have been allowed to play but a small and insignificant part, and the same story would have been true to-day were either England or any European country the scene of the coming event. But, thanks to their own exertions, they have been afforded an opportunity of showing to the nations of the earth what the women of an advanced civilization can accomplish, and right nobly are they availing themselves of that opportunity.

The legal profession is closed to the women in England, and a correspondent

of the London *Personal Rights Journal* points out that it is not a very difficult matter to get the objectionable law repealed. He says: "I would suggest that some lady should qualify or graduate in law at London University, the legal degrees of which are notoriously far superior to the professional qualifications of either barristers or solicitors. Then she should apply to one of the Inns of Court to be called as a barrister, or for admission to the rolls as a solicitor. This, no doubt would be refused. Then I would advise her to practice for herself. This would be a criminal offence, and would lead to a short spell as a first-class misdemeanant in Holloway Prison. But this, I think, would be a Pyrrhic victory for the champions of inequality before the law. No man—probably not even a lawyer—would permit a woman to be imprisoned for endeavoring thus to earn her living. Injustice would be deprived of her mask, without which no decent man would publicly own her."

The women of Poland are said to have pledged themselves to wear nothing but black during the year because it is the centennial of the loss of Polish independence. It was in 1792 that Kosciuszko and Poniatowski made their last stand for Polish freedom against the combined armies of Russia and Prussia, only to be overthrown and to have their country divided between these two powers. Since that time the remembrance of their former liberty has been zealously kept alive, and the hope of its future restoration systematically cultivated in each succeeding generation. The hope is one in which all friends of freedom everywhere must sympathize, and who can tell but what, should the possible European war become actual, it might as one of the outcomes of that war be in time realized.

In only five states has a mother any absolute legal right to the custody of her children, writes Mary A. Greene in the *Chautauquan*. These are Iowa, Nebraska, Kansas, Oregon and Washington, where both parents have equal rights in the matter. In other states a mother has no control over her children, not even if driven from home by her husband's cruelty, unless she applies to the court for the custody. In other words, the father by right of fatherhood, can claim his child, but motherhood is not enough, the court must be appealed to before the mother can have absolute right to her children. This injustice is so tangled with legal technicalities that it is hard to unravel the snarl, but since it has been done in five states it can be done in others.

Mrs. Elizabeth Cady Stanton, who has been living in England for some time, is now residing in West Sixty-first street, New York, with her son. Although Mrs. Stanton is over 70 years of age, she still wields a commanding influence among the women who are battling for universal suffrage. In addition to her engrossing labors on behalf of her sex, Mrs. Stanton is a constant contributor to the magazines, her latest article being an ethical essay which will appear soon in a number of the *North American Review*. At the woman suffrage association held at Washington on the 20th, Mrs. Stanton was elected the first honorary president, Lucy Stone being made the second honorary president and Susan B. Anthony the active president.

Miss Hulda Friedrichs is a brilliant young journalist, native of South Germany, but now employed on the *Pall Mall Gazette*, of London. She has been commissioned by that paper to make a tour in the United States and write at length on the society and institutions of the country, but especially on American women. She represented the *Gazette* at Berlin when Prince Bismarck retired, and then visited the island Heligoland, her letters in both cases exciting great interest. Her descriptive powers are remarkably vivid, and she speaks several languages fluently.

A chivalrous man desires that Mrs. Columbus be not forgotten by the World's Fair Women Managers. To help awaken an interest and lift Mrs. C. out of the obscurity in which her name is now enveloped, the chivalrous man tells us that she was a Miss Palestrello of Lisbon; that her father was a navigator, and that her marriage dower consisted of a lot of charts, journals and important memoranda. She possessed a fine education, and was a brainy woman, and as a girl made hazardous voyages with her father, and that "it is not beyond the

possibilities that Mrs. Columbus was really the one who spurred her noble husband on to the discovery of America, for many good men who have achieved greatness owe it to their wives."

Miss Creswell, the postmistress of Gibraltar, is an official who has a very important part to play in the regular business of the colony. She is the superintendent of the government telegraph office and for the last five years has had sole control of the post office, with a large staff under her, and branches at Tangier, Magzagan and other towns of Morocco. Miss Creswell gets \$2,800 a year and occupies the unique position of being a female civil servant.

A Swiss woman has just invented a watch for the blind, on the dial of which the hours are indicated by twelve projecting pegs, one of which sinks every hour.

OUT OF PRINT.

The supply of "Real Ghost Stories," being the Christmas number of the *Review of Reviews*, is exhausted both at the London and New York offices. No more can be had at present, and a large number of orders will have to be cancelled. The avidity with which the enormous edition was consumed is most significant of the increasing interest in psychical matters, and very gratifying no doubt to the publisher who feared he would have a large quantity left on his hands. THE JOURNAL office has exerted itself diligently for several weeks to obtain a supply to fill orders already booked, but has been unable to accomplish the undertaking. Correspondents who have remitted to THE JOURNAL office for the book can have the money returned or applied on the purchase of other books or on subscription as they may designate by postal card or otherwise.

LORD BROUGHAM'S EXPERIENCE.

When one comes to the question of the apparition, one of the best known cases is that recorded by Lord Brougham. The story is given as follows in "Lord Brougham's Memoirs."

A most remarkable thing happened to me, so remarkable that I must tell the story from the beginning. After I left the High School I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed many grave subjects—among others, the immortality of the soul and a future state. This question and the possibility of the dead appearing to the living, were subjects of much speculation, and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the college, G— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had nearly forgotten his existence. * * * One day I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat I turned my head round, looking toward the chair on which I had deposited my clothes as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G—, had disappeared. This vision had produced such a shock that I had no inclination to talk about it, or to speak about it even to Stewart, but the impression it made upon me was too vivid to be easily forgotten, and so strongly was I affected by it that I have here written down the whole history, with the date, December 19th, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep, and that the appearance presented so distinctly before my eyes was a dream I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection. Nothing had taken place concerning our Swedish travels connected with G—, or with India, or with

anything relating to him, or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G—, must have died, and that his appearance to me was to be received by me first as a proof of a future state. This was on December 19, 1799. In October, 1862, Lord Brougham added as a postscript: "I have just been copying out from my journal the account of this strange dream, *Certissima mortis imago!* And now to finish the story begun about sixty years since: Soon after my return to Edinburgh there arrived a letter from India announcing G—'s death, and stating that he died on December 19."

SOUL TESTING.

It was gravely proposed a few years ago to submit to a pair of scales the question whether or not man has a soul. The idea was to place in a delicate balance a man about to expire and watch for any possible change in his weight at the moment of death. It was urged that if there be such a thing as a human soul, capable of existing apart from the body, that soul must weigh something, however, little, and that if no change in weight were perceptible the fact would furnish a strong argument in favor of some theory which need not be discussed here. The suggestion did not lead up to any practical result, still less to a solution of the riddle as stated.

A gentleman connected with the South Boston Institution for the Blind is reported to have another idea. He seems to take it for granted that the human body is animated by a soul, and proposes to test it for innate religious sentiment. He wishes to discover whether unaided by any extraneous suggestion, a child that is blind, deaf and dumb will manifest an instinctive impulse towards religion or develop an innate idea of a Supreme Being. He is quoted as wishing to avoid anything that will in any way bias the convictions of the child, so that she may be allowed to reach gradually the beliefs that her own conscience and growing knowledge may naturally attain. He has no wish to suppress knowledge that leads to religious ideas, nor to prevent the child's inquiries from going in that direction. But she must not be indoctrinated. She must be left free to develop in her own way.

It may be at once assumed that such an experiment would be valueless so far as settling the question is concerned. Whatever the result in the individual case it would be no more conclusive as to others than are the views of an ordinary atheist on the one side or the sufferings of a martyr on the other. The complete absence of religious feeling might be ascribed to paralysis of certain nerves, or its manifestation to the aura of the child's surroundings. Nay, the difficulty might lie farther back than that. In case of a very probable curiosity as to the causation of things, which seems to be always manifested by one sufficiently intelligent to "want to know," it might be impossible to distinguish between a leaning to the idea of a cause physical and local, and a universal one, spiritual in its essence, to say nothing of the vexed question whether this were supposed to be personal or impersonal. When it is found so difficult to find out exactly what an ordinary person thinks on these subjects; when, after a long course of sermonizing if not of religious training, he often does not know himself just what to think or believe; when with the great majority of the faithful their belief is a more or less implicit reliance upon some supposed authority to which their conduct yields at best but half-way allegiance; when all this is considered one may well doubt the value of any such experiment as the one proposed and the wisdom of devoting time to conducting it.

In spite of any claimed results from such an investigation the matter would rest precisely where it now does. One class will continue to hold that the religious feeling is instinctive, and always manifests itself unless prevented from doing so, drawing their argument in favor of this view from the fact that everywhere, even among the most primitive peoples, something is worshipped. Another class will continue to hold what they claim is the more philosophical view that there is no such instinct, and that such worship by primitive peoples is the outcome of fear caused by witnessing phenomena of nature which they do not understand. And it will still remain an open question as to how much the formation of either of these sets of notions depends on the individual and how much upon the thoughts of others which have become a part of his mental furniture.—*Chicago Tribune*.



FRAUDULENT SLATE-WRITING.

TO THE EDITOR: For the determination of the true character of alleged spiritualistic phenomena, especially those of a physical nature, certain things are requisite. The investigator should be endowed with quickness of perception, both physical and mental, a clear head, calm, unbiased judgment, a discriminative intellect and some knowledge at least of the many devices resorted to by cunning tricksters to palm off fraudulent phenomena for the true. The eyes and the mind should ever be on the alert, and every action and every word of the medium should be closely noticed. Rash, impulsive persons, lacking discriminative judgment, or enthusiasts are not those best qualified to decide in matters of this character. For the correct solution of problems in psychical science, the expert in that branch of science is the one best fitted; as in all other phases of scientific research, the expert in each particular phase is the one possessing the best qualifications for accomplishing valuable work therein. Some so-called mediums have attained such dexterity in the performance of their trickery, that at times they almost deceive the very elect, so to speak; while untrained observers, the average Spiritualists or investigators, honest, worthy people, fall easy victims to their pretenses.

In THE JOURNAL of December 19th last, Mr. T. J. Burke vigorously defends the genuineness of an alleged medium whom I had stated was guilty of fraud. To test the value of this defense, and of its writer's qualifications for the detection of fraud, let us analyze his defense a little. First, Mr. Burke tells us that he accepts as final, is absolutely convinced that the spirits of his mother and other relatives did personally communicate with him through Mrs. Francis,—this because their names and other personal matters were written on the slate without fraud. This mental attitude betokens the impulsive enthusiast not the calm, sober, scientific thinker. Granting that the writing was produced by the action of one or more disembodied spirits, is it not possible that the intelligence written could have been derived by some other spirit than those named on the slate, from the consciousness of the sitter? Spirits are said to be clairvoyants and mind-readers. The correct answering of mental questions proves that the intelligence operative in Mrs. Francis's séance is capable of sensing the contents of the minds of the sitters. The question of identity is one of the most difficult of solution of all the moot problems in spiritual manifestations; and because certain tests are received in a séance, to jump to the conclusion, and hold it as absolutely fixed, that a certain spirit is present, indicates that the one thus acting is as yet a neophyte in psychic science. That particular spirit may be present, but to accept its presence absolutely is rash and unscientific. Moreover, it has not been determined what is the true character of the peculiar phenomena occurring in Mrs. Francis's presence. We may believe them to be the work of spirits, but it is possible that they are due to other causes, the work of certain psychic powers resident in Mrs. F.'s organism. We cannot dogmatize about it one way or another. We do not and cannot know what causes the phenomena.

Next, Mr. Burke refers to Mr. Wake calling Mrs. Francis's phenomena "slight of hand," and he also says that Mr. Wake tells Mr. Coleman that he has been led into error by this designing woman, and was humbugged by her," all of which is untrue. Mr. Wake never intimated that there was any sleight of hand on the part of Mrs. F. or that I had been deceived or humbugged by a designing woman. Mr. Wake did not impugn the honesty of Mrs. Francis. He accepted the genuineness of the phenomena, but thought them due to spiritual powers in Mrs. Francis herself, not to outside spirits,—to thought transference, and the double, to her subconsciousness as it has been called. This with no reflection upon her honesty in thinking them due to spirits.

Mr. Burke also says, that because I say the medium he champions is a fraud, he knows that I make incorrect statements. It is impossible for him to know this. He knows nothing of the evidence I possess relative to fraud in this case. I do know that the man referred to practices fraud.

I do not and cannot know that all of his phenomena are fraudulent, but it is my firm conviction that there is nothing genuine about any of them. That a good deal is fraudulent is beyond question with me, and I believe (I cannot know absolutely) that all is. Another rash statement of my critic is, that neither I nor Mr. Wake can so much as suggest how he was deceived by this medium. How does he know what Mr. Wake and I can suggest? and either of us can easily suggest how he was deceived. Again, Mr. Burke says that if I can tell how this medium does his tricks, all will agree that there is no truth in the claims of Spiritualists. That is, if this man be proven a fraud, all mediums are frauds, and Spiritualism is devoid of any truth. If he were proven a trickster, would that in any manner affect the genuineness of the phenomena in Mrs. Francis's presence, there where Mr. Burke saw the pencil write itself, while in the other case he did not see this, the conditions and circumstances of the two séances being widely different? Because one pretended medium, for one kind of phenomena, is proved a fraud, therefore not only all mediums for that class of phenomena are frauds, but all mediums of every kind are the same,—such seems to be Mr. Burke's logic. Again may it be said that our good brother is only a neophyte in psychic science.

I have thus analyzed Mr. Burke's defense, in order to show that he fails to evince the possession of those qualities of discrimination and keen insight, that calm, temperate consideration of evidence, that clearness of judgment, so requisite in the investigation of psychic phenomena of the nature of slate-writing. Our friend appears to be rash, hasty, quick to jump to erroneous conclusions. This should have weight in our consideration of the value of his evidence in favor of his slate-writing friend, who, I am sure, has deceived many more cautious investigators than he. Caution is an indispensable prerequisite in slate-writings. Hence we are justified in not regarding his evidence as to what took place at his séances with this medium as of a satisfactory nature. Our friend is doubtless honest, but the dexterous medium was shrewder than he; and though Mr. B. may think that his slates were not touched by the medium, I am convinced that they were, and that the writing was done by him.

When the proper time comes, it is likely that I shall give the public the evidence, in full, that I possess of the practice of fraud by the man so warmly championed. This consists of not alone my own experiences with him, but the evidence of Spiritualists of high character in this city and Oakland, who have caught him point-blank in the practice of fraud. It also includes the testimony of one of the strongest and most persistent champions of this man's genuineness, who has admitted that probably half of the manifestations given to the world by him are fraudulent. Unless I had positive evidence of fraud by this individual I should not have publicly stated that I knew him to be a fraud. I have examined a number of slates containing alleged spirit-writing through this person, and in every case I saw the evidence that all the writing, no matter how disguised in some respects, was written by the so-called medium himself.

The eminent scientist spoken of by me in a former JOURNAL as purposing to have a second sitting with Mrs. Francis in order to make sure that his eyes did not deceive him at his first sitting, has had the second séance with her, at his own rooms, in conjunction with his wife and myself. The phenomena were of the most satisfactory character, and all were thoroughly convinced of their genuineness, any other conclusion being rationally impossible. The scientist saw plainly the pencil move itself along the slate, and write one entire message. Besides all of us received appropriate answers to mental questions, the Professor being much startled by the exact answer he received to his first thought-expressed query. He informed me that he would publish an account of his experiences with Mrs. Francis, and endeavor to engage the attention of the scientific world as to the remarkable character of these undoubtedly genuine phenomena. WM. EMMETTE COLEMAN.
San Francisco, Cal.

TEST MEDIUMS.

TO THE EDITOR: The writer of this article feeling that those persons known as test mediums are very much misunderstood, and often misjudged in consequence, takes the liberty of explaining through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, which seems to be

one of the best avenues to send light, upon this and all other scientific questions of an occult nature, just what test mediums are, and what should be expected of this much abused class. It is not generally understood, that is, by the great majority who seek help and knowledge through a medium, that the medium is but a window through which light rays forth; or an instrument through which sound vibrates to our understanding. Now, if this window be a poorly-cared-for, dusty, cob-webby pane of glass, with perhaps a crack in the middle, what may the seeker after light expect? Or, if the instrument be out of order what may one look for in the way of messages. "Let your light so shine that men may see your good works," etc., etc., should be demanded of the medium if of no other human being.

Then there is another side over-looked by the many: whom does one take for spirit friends, companions invisible, when one visits a test medium? And what is this band around one trying to ascertain for one and report through this instrument?

Are you asking trivial, selfish questions, the very opposite of elevating? If so, be assured you will find what you seek. It has been said, "Seek and ye shall find," and one might add "more than one asks," and vice-versa. Should you approach this medium as you would the throne of grace, with uplifted soul and lofty aspirations, your reward will be according to your seeking. For, did not the Prince of teachers in this divine philosophy rebuke the frivolous-minded when he answered: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?" MARY E. BUELL.

MILWAUKEE, WIS.

LECTURES, TESTS AND HEALING.

TO THE EDITOR:—Please publish the following in your valuable paper. On January 14th and 15th Prof. G. G. W. Van Horn now of Chicago, delivered two very interesting and instructive lectures here in the town hall to quite a large and appreciative audience, giving many tests of the return of our friends which were in every instance recognized. Also relieving pain instantly in those who came forward. The deaf were made to hear in several cases, one of twelve years standing, another of one year. They could not hear ordinary conversation. Their ears were opened so they could hear as well as ever even in a whispered conversation. We feel that the Professor had done a good work here and should be kept busy. E. A. BANGS.
Chatsworth, Ill.

PHANTASMS OF THE DEAD AND LIVING.

TO THE EDITOR: In 1857 I resided in Saginaw, Mich.; was in practice as an attorney-at-law. There had lived there for several years a married couple—Sharp and wife. He did some work as a gardener, but both were intemperate. They were fond of each other and were generally seen together. He was very tall and she was short, and their habitual dress was peculiar. I knew them well; they lived near my house in the year I have mentioned. At some time during that year, either in the spring or in the fall—for I remember there was some snow on the ground—Sharp killed his wife with an ax, in the ecstasy of intoxication.

I was in court during the ensuing day and did not hear of it or of his arrest until I reached home between 5 and 6 o'clock in the afternoon. I walked home in company with the clerk of the court, Hiram T. Ferris. On our way, and in passing the last block before we separated at my gate, we met Sharp and his wife on the sidewalk. There were few persons on the street at the time. I think they were the only persons we met on that block. He was at that time in prison; she was a corpse. At once, on entering my house, the tragedy was mentioned and his imprisonment. I astonished my wife and little children by telling them I had just met Sharp and his wife. I was in good health and my faculties at their best. It was not dark. When I met Mr. Ferris the next morning he was, I think, the first to mention the homicide and our having met both Sharp and his wife, indicating the precise place where I remembered that we met them. We speculated over the matter and drew our acquaintances into the discussion—it was a nine days' wonder. On Sharp's trial, his attorney for some reason, probably to make more public our strange experience, called both Ferris and myself as witnesses. We testified to what we saw.

I dismissed the subject from my mind until I received a newspaper many years afterwards containing an article with this sensational headline: "Judge Sutherland Saw a Ghost."

It appeared from this article that Judge Campbell, who was at Saginaw at the time of Sharp's trial and heard our testimony, related the affair in one of his lectures to the law students in the University of Ann Arbor, to illustrate the uncertainty of impressions from what is casually observed. I conversed with him about it while he was at Saginaw. He concluded that we met other persons whom we mistook for Sharp and wife.

I cannot convince myself that we made such a mistake. I make allowance for what is possible, in the light and with the teaching of long experience, and still the conviction abides that the persons we saw were in the similitude of Sharp and wife, and were not other actual persons.

Ferris has been dead many years.

J. G. SUTHERLAND.

SALT LAKE CITY.

A GOOD HINT.

TO THE EDITOR:—Since you have kindly published my little excerpts it has occurred to me that there is a vast deal of spontaneous thought and suggestion passing to and fro among the intelligent readers of THE JOURNAL which might be utilized. To give an illustration: I received a few days ago a letter from a lady friend of mine—an extract from which I give below—which is very suggestive. Here is an example of what may be done by coöperation. TRUTH.

"We have a coöperative home here. There are five of us, four girls who are clerking and myself. We have a house of six rooms, comfortably furnished and as cozy as can be. At the end of each week we call a meeting of the house, go over the accounts and settle them, and find that our expenses average less than \$2.50 a week apiece, and that includes rent, gas bill and washing. That is 50 cents less than the cheapest board can be had; and that includes a real home for the girls. No boarding house business about it."

TO THE EDITOR:—In your article on the report of Dr. Lyman Abbot's recent remarks about the Bible you make the following statement:

"Christianity offers the incentive of personal gain hereafter to those who attend strictly to its business here."

I respectfully protest that statement as being a mistaken one, that you have not fairly represented Christianity. I admit many who claim to be Christians represent Christianity as a means of getting a safe entrance into Heaven, but I am surprised that you carelessly adopt their false notions. The essence of true Christianity is the "Fatherhood of God and the Sonship of man." This is the grand central principle and is the key that unlocks the mysteries (as many as man is capable of solving). Man does not become the son, he is not made the heir because of his good works, he was born the son of God and gets his good things not as personal gain but as the natural rights of his sonship. Man should simply do his work in the world; try to do the very best he can and trust implicitly in God. He who tries to find his life will certainly lose it as those who think "Christianity offers the incentive of personal gain hereafter" will sometime find out.

Respectfully,

SAMUEL J. PLATT.

Our comments were based on the interpretations of the New Testament and the teachings one may hear every Sunday from most orthodox pulpits. Brother Platt should criticize theologians and expounders of the Christian plan of salvation, rather than THE JOURNAL. We fear his orthodoxy would not pass muster with those who assume to be authorities in such matters.—Ed.

Workingwomen have been given a representative in the Women's Branch of the Pennsylvania State Fair Commission in the person of Miss Mary A. O'Reilly, one of the deputy factory inspectors. Miss O'Reilly is prominent in the Order of Knights of Labor, and has made many friends among all classes in her work of deputy factory inspector. Her appointment was made so that the Women's Branch could have the benefit of her information as to what would please the workingwomen best.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Visitas of Hawaii; the Paradise of the Pacific and Inferno of the World. Illustrated by photogravures taken especially for this work. Edited by Lorin A. Thurston, Honolulu. Illustrated and published by Wm. F. Sesser, St. Joseph, Mich., for the Kilanea Volcano House Co. and the Oahu Railway and Land Co., Honolulu, Hawaiian Islands.

We have here an artistic little book which gives with beautiful illustrations and with admirable taste a large amount of information as to the geography, history and characteristics of the Hawaiian Islands, with which is incorporated much practical information that lends added interest to a volume primarily designed to illustrate the artistic and scenic beauties rather than the practical features of the Island Kingdom. The Hawaiian Islands lie almost midway between Asia and America, "a cluster of volcanic craters and coral reefs," as they have been called, where the mountains are mantled in perpetual green and look down upon valleys of eternal spring. As there is no habitable land nearer than 2,000 miles this group of sunny islands embosomed in the silent wastes of the Pacific, greets the eye of the approaching mariner "like a shadowy paradise suddenly lifted from the blue depths of the world of waters." Thirty years ago the Sandwich Islander was commonly regarded as a savage. From this work we learn that to-day Hawaii "stands on the front line of nineteenth century civilization, with a public school, judicial and political system and with educational facilities equaled in but few countries in the world." The islands are aroused to wonderful industrial energy. In 1890 the foreign commerce of Hawaii exceeded \$20,000,000 and the exports from San Francisco to Hawaii were exceeded only by her exports to Great Britain. The descriptions of the Hawaiian Islands, the account of the origin and early history of their people, the sketch of Kamehameha the Great, "the Napoleon of the Pacific," the facts given in regard to the volcano of Kilanea "the Inferno of the World," with legends and myths of Hawaii form a most instructing and entertaining work.

MAGAZINES.

The Chautauquan for February presents an attractive table of contents: "The Battle of Monmouth," by John G. Nicolay; "Domestic and Social Life of the Colonists, V.," by Edward Everett Hale; "States Made From Territories, II.," by Professor James Albert Woodburn; "Physical Culture, I.," by J. M. Buckley, LL. D.; "National Agencies for Scientific Research," by Major J. W. Powell, Ph. D., LL. D.; "The Bureau of Animal Industry" by George W. Hill. "Our Ships on the Lakes and Seas," by Samuel A. Wood; "The Woman's Congress," by Isabel Howland; "Legal Domestic Relations," by Mary A. Greene, LL. B.; "Making and Testing Flour," by Emma P. Ewing; "Opportunities for Women in Washington, D. C.," by Mrs. Emily L. Sherwood; "Daughters of the Fatherland," by Miss E. S. Braine; "What Next in Woman's Societies?" by Margaret W. Noble; "Seawomen," by Margaret B. Wright, are among the contributions. The editorials treat of "The Ethics of Story-Telling," "Republican South America," and "How to Live with Others."—The February *Arena* has several papers, all readable, many of them very strong. Briefly the contents are as follows: Frontispiece, Herbert Spencer; a very fine portrait of the great philosopher. "Herbert Spencer's Life and Work," by W. H. Hudson, for many years Mr. Spencer's private secretary; "Danger Ahead," a thoughtful discussion of the electoral college problem, by Robert S. Taylor; "The Railroad Problem," by ex-Gov. Lionel A. Sheldon; "The Solidarity of the Race," by Henry Wood; "Hypnotism and its Relation to Psychical Research," by B. O. Flower; "The Sub-Treasury Plan," by C. C. Post, author of "Driven from Sea to Sea;" and "The Last American Monarch," by James Realf, Jr. "A Spoil of Office," part second of Mr. Hamlin Garland's great novel of the modern west. No other great review is in such sympathy with progressive thought as this magazine. — *Humanity and Health* is a monthly journal devoted to the physical, mental, moral and spiritual health of mankind; to the just and humane treatment of all men, women and children; to the stimulation of their best thought and action; to the inculcation of charity, of judgment and

spirit of forgiveness; to practical consideration of the oppressed; to equal rights and especially the claims of the masses and the poor; and to the Golden Rule of doing unto others as we would have others do unto us. E. A. Jennings, M. D., 18 Clinton Place, N. Y.

The January number of the *English Illustrated Magazine* has several very readable articles with rich illustrations, among which are "Henry VIII. on the Stage," by Frederick Hawkins; "A Tobacco Factory," by Joseph Hutton; "Wolf Hunting in Russia," by Dr. J. E. Dillon; "The 'Sorting' of Paupers," by Edith Sellers; "Village Life in the Olden Time," by Frederick Gale, and "A Strange Elopement," by W. Clark Russell. MacMillan & Co., 112 4th ave., N. Y.—The contents of the February number of the *North American Review* are unusually varied. In addition to the first of the four articles by Mr. Gladstone on the "Olympian Religion," are the following contributions: "Tammany Hall and the Democracy," by Hon. Richard Croker; "How to Attack the Tariff," by Hon. Wm. M. Springer; "A Claim for American Literature," by Clark Russell; "Can Our National Banks be made Safer?" by Edward S. Lacey; "Fires on Trans-Atlantic Steamers," by Earl de la Warr; "The Duty and Destiny of England in Asia," by Sir Edwin Arnold; "A Perilous Business and the Remedy," by Henry Cabot Lodge—the business referred to being the occupation of trainmen; "A Year of Railway Accidents," by Col. H. G. Prout, editor of the *Railroad Gazette*; "The Opera," by Edmund C. Stanton, director of the Metropolitan Opera House.—The February number of the *Homiletic Review* opens with a paper on "The Inerrancy of Scripture," by Principal Alfred Cave, D. D., of London, the author of the famous work upon that subject. The article while not maintaining the absolute inerrancy of all the statements of the Bible, holds to the infallibility of all the revealed truths. Prof. R. Ogden Doremus, the well-known microscopist of New York, contributes an interesting and valuable description of the microscope, with suggestive hints as to its teachings. The names of Drs. Lyman Abbott and R. S. Storrs, of Brooklyn; Henry Evans, of Dublin; Alexander MacLaren, of Manchester; and Prof. J. H. Worcester, of New York, guarantee the attractiveness of the Sermonic section. The whole number maintains the well-earned reputation of *The Review* as the leader among homiletic publications.—In the February number of the *Popular Science Monthly* is an article entitled "Personal Liberty," by Edward Atkinson and Edward T. Cabot in which are given the decisions of the courts concerning the restrictions on hours and modes of labor, regulation of the method of payment, etc. In the "Story of a Strange Land," President Jordan, of Stanford University, tells how the hot spring and lava cliffs of Yellowstone Park were formed, and how fishes have come into its lakes and streams. The delightful story is made still more attractive by several full-page pictures. Mr. Carroll D. Wright treats of "Urban Population," in his series of Lessons from the Census, and sets forth a result in regard to the slum population of cities that contradicts the accepted belief on this subject. There is a suggestive paper on "Electricity in Relation to Science" by Prof. William Crookes. Mrs. Mary Alling Aber concludes her account of "An Experiment in Education," begun in the last number, describing the results obtained with her mode of teaching in Englewood, Illinois.

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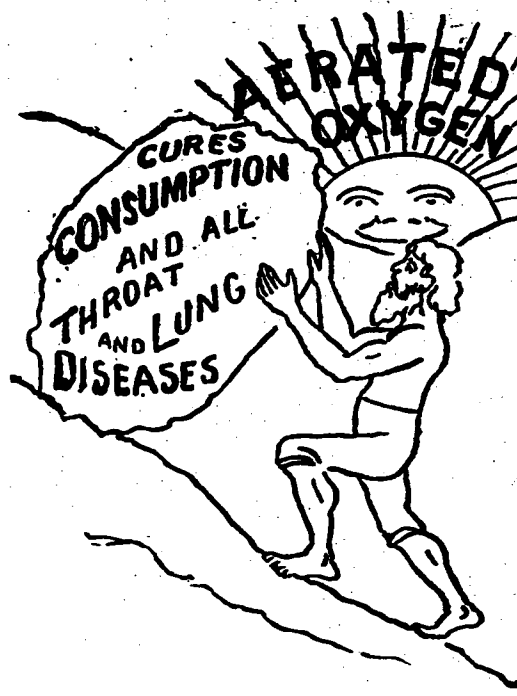
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100 Doses One Dollar



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in his arduous attempt at rolling the stone up hill. The effort to absolutely cure CONSUMPTION, CATARRH and ALL THROAT and LUNG TROUBLES has not been less arduous but vain and fruitless. At last we are able to say to the sick and suffering who are being verily *eaten alive* by the myriad germs of CONSUMPTION ASTHMA, CATARRH, LAGRIPPE and all chronic diseases, that we have discovered an *antidote* more precious than the wines of Naxos, and more potent than the balm of Gilead. When inhaled it goes directly to the root of the disease, *kills the germs* and bathes the mucous surface of the nose, throat and lungs with its *balsam laden vapor*. This heals the membrane and prevents

re-infection. That's all there is to curing disease—simply remove the cause. NATURE is the only restorer. Improved processes of manufacture and an immense business enable us to sell this marvelous gift of nature at ONE-THIRD THE COST of any other OXYGEN preparation.

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Is only 75 cents to SubscribersThe Sixth Sense,
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BY MARY E. BUELL.

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TREASURER'S Statement.

THE MORNING ADVERTISER.

TREASURER'S OFFICE, 29 PARK ROW,
NEW YORK, Dec. 24th, 1891.
DR. J. C. AYER & CO.,
LOWELL, MASS.

DEAR SIR: Out of gratitude to you, I wish to add my testimony to the value of Ayer's Cherry Pectoral, as a cure for "La Grippe," which I have had in a very aggravated form. After three weeks treatment with different medicines, without apparent relief, I was persuaded to try a bottle of your Cherry Pectoral, and was almost entirely relieved in three days, and cured before the bottle was half used up.

Yours very truly,
GEO. D. SUTTON.

La Grippe

Promptly yields to treatment with Ayer's Cherry Pectoral. It subdues inflammation, relieves the soreness of the lungs, loosens the cough, and promotes expectoration.

AYER'S Cherry Pectoral

Prompt to act, sure to cure

\$500 FOR A TOMATO

Last spring I offered \$500 to any person producing a 3 lb. Mammoth Prize Tomato; T. R. Harris, Abbott, Neb., won it with one weighing 3 lbs. 3/4 oz., and I sent him my check for \$500. It measured over 8 1/2 in. in diameter. Tomatoes grew on one stem over 3 feet from the ground. Largest plant on record 18 ft. 6 in. tall. This mammoth strain creates a sensation wherever it goes, and is the largest ever offered. Thousands of my customers have grown them to weigh over 45 oz. The quality is excellent; after you once test it you will grow no others. If well cared for they will produce 1 bu. to a plant (seeds) of large, smooth, bright red tomatoes, very solid with only a few seeds in each, and entirely free from rot. It started early, fruit ripens from July 4th until frost. This year I offer \$500 Cash to any person producing a 3 1/2 lb. tomato. (It can be done.) Full directions how Mr. Harris grew his with each order. Plant some, you may win the prize. All my seed is saved from large specimens.

SURE HEAD CABBAGE Is all head and sure to head, very uniform in size, firm and fine in texture, excellent in quality and a good keeper. Single heads have weighed over 64 pounds.

EARLY SNOWBALL TURNIP Is the earliest in the world, easy grown, good size, excellent quality. Will be far ahead of your neighbors.

My Catalogue, worth 50 cts. to any one who gets it. \$500 offered in order; \$500 for a panny blossom; \$300 for a bean plant with 100 pods, and above tomato prize. I will send a packet each of Prize Tomato, Cabbage and Turnip, with my Catalogue of Bargains for only 25 cents. Greatest bargain catalogue ever sent out. Every person sending letter, ever over collection will receive Free a packet of 1000 IMPROVED EXTRA EARLY TREE TOMATO, and a 50c. certificate for seeds, your choice from my bargain catalogue Free. F. B. MILLS, Rose Hill, Onondaga Co. N. Y.

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THE RIGHT MAN FOR THE PLACE.

Bige Bean was born upon a farm,
But farm work didn't agree
With Bijah Bean, an so he said,
"This ain't no place fer me."
He lived content 'till he could play
Ez long ez he could see,
But when they brought him work, he said,
"This ain't no place fer me."

An so he lef' the farm behind
An run away to sea;
"There ain't no taters there to dig,
An work is skurce," sez he.
But there they made him scrub the deck;
This wuz too much; sez he,
Ez he went leaping overboard,
"This ain't no place fer me."

An then he started out an swim
Right through the ragin sea;
"This feels like work," he soon allowed,
"This ain't no place fer me."
A merchant vessel picked him up.
An in a bunk he curled,
Until they dropped him down upon
The other side the world.

An then them pigtailed Chinamen
Set him to pickin tea;
He worked for half an hour, an said,
"This ain't no place fer me."
Why, this is jest like work," he cried,
An awful tefror spread
Through all his feetur, an he fell
Like one who's dropped down dead.

He went into a fever,
Fell to ravin like a Turk,
An he thought that he wuz runnin
All the time away from work.
Once he dreamed that he wuz work'n,
An he leaped up strong an free,
And he lef his bed, an run an shrieked,
"This ain't no place fer me."

He come back to America
To hunt for rest an peace,
An at last he got appinted
With full pay on the police.
An his tired soul is satisfied,
"I've foun my place," sez he,
"At last I got away from work!
This is the place fer me."

—S. W. Foss in Yankee Blade.

Mrs. Randall Bragg is not the best educated woman, but that does not in the least hinder her from expressing herself fully on any topic, no matter what it may be. She was having her head examined by a phrenologist. "You have philoprogenitiveness strongly developed."

"You bet I have! Nobody ever said anything mean about me but I was sure to get even with them sooner or later. That's just the kind of a woman I am. You've hit it first pop."

No Other Sarsaparilla possesses the combination, proportion and process which makes Hood's Sarsaparilla peculiar to itself in merit and curative power. Be sure to get Hood's.

For a dinner pill and general family cathartic, we confidently recommend Hood's Pills.

"My little seven-year-old girl," writes a friend, "was in the sitting-room with her uncle, and dreamily looking from the window. Without turning her head she said, 'Uncle Horace, eight and seven make fifteen, don't they?' He replied that she was right. 'Then,' said she, in half soliloquy, 'it is only eight years before I shall have a beau, and, oh! I dread it.'"

A prize was offered last spring by F. B. Mills, Rose Hill, N. Y., to any person producing a 3 pound tomato, of his mammoth prize strain, and it was won by T. R. Harris, Abbott Nebraska, with one weighing 3 pounds and 3/4 oz. It measured over 8 1/2 inches in diameter, and was the greatest sight of anything in the line of tomatoes. Mr. Mills' catalogue for 1892 contains full particulars of mode of culture and how he grew it, with an illustration of the original tomato cut in two showing inside sections; also the plant and Mr. Harris himself.

This information is of interest to everyone who has a garden and our readers ought to have his new catalogue.

Mr. Mills offers \$500 this year for a tomato weighing 3 1/2 lbs., also many other costly premiums. (Below we publish Mr. Harris' letter).

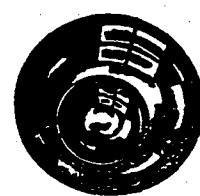
Abbott, Hall Co., Neb., Nov. 20, 1891.

F. B. MILLS ESQ., Rose Hill, N. Y.
DEAR SIR:—This is to certify that I have received your check for (\$500) Five Hundred Dollars in payment for the mammoth prize tomato I grew, weighing 3 lbs., 3/4 oz.; 3 1/4 oz. more than you advertised for.

Please accept my thanks for same and I will recommend you as the most honorable dealing man I ever done business with, and I will say to others do not be afraid to do deal with Mr. Mills, for you will always get all he promises and when he offers premiums he intends to pay them and not contrive some scheme to fool people.

You will hear from me again, and all others I can induce to try your excellent seeds, for no seedsman has any better. Thanking you again for the prize and wishing you great success in your business, I remain, Very truly yours, T. R. HARRIS.

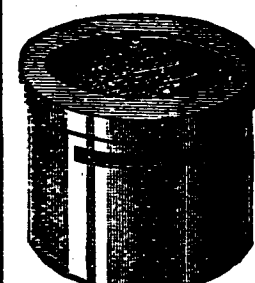
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Every Boy and Girl should have a **Wizard Bubble Blower**. It produces Double Bubbles, one inside of another, and numerous other forms and shapes of bubbles impossible to produce in any other way. It surprises and delights every one who sees it. Price 25 c. with full instructions.

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PUZZLE PURSE. The latest out. Better than the Dime Savings Bank. The purse is made of the finest calf or kid leather. As a puzzle it is the best thing yet out. Any person not into the secret of opening it will say it impossible, but you will find it easy enough to open when once you know how. It will hold from \$5 to \$50 in small change. It is the handiest and safest purse ever sold. Price by mail 25 cents.



Penny In The Slot

Can you get it out
NEW PUZZLE

Eclipses all other puzzles. How to get the Penny out of case, is the trick. Easy, when you know how. Impossible otherwise! Sells like wild fire. Price 15 cents

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The sun kept setting, setting still;
No hue of afternoon
Upon the village I perceived—
From house to house 'twas noon.

The dusk kept drooping, drooping still
No dew upon the grass,
But only on my forehead stopped,
And wandered on my face.

My feet kept drowsing, drowsing still,
My fingers were awake;
Yet who so little sound myself
Unto my seeming make?

How well I knew the light before!
I could not see it now.
'Tis dying, I am doing; but
I'm not afraid to know.

—EMILY DICKINSON.

EVOLUTION.

Two flying forms, in pathless deeps of night,
Watched the great spheres about them wheel
and flame,
And many a planet, where it swept with might
Round many a central sun, they named by
name.

They spoke of races whom the gradual spell
Of wisdom won had raised from crime and vice—
How hate and sin had made this world a hell—
And love had made that world a paradise!

And while they singled either near or far,
Bright orb from orb in heaven's untold abyss,
At last one pointed to a certain star,
And said, with dubious gesture, "What of this?"

"Earth it is called," his musing mate replied,
"By those dim swarms its continents beget.
'Tis a young star, and they that dare abide
Shall not wear wings, like us, for centuries yet!"

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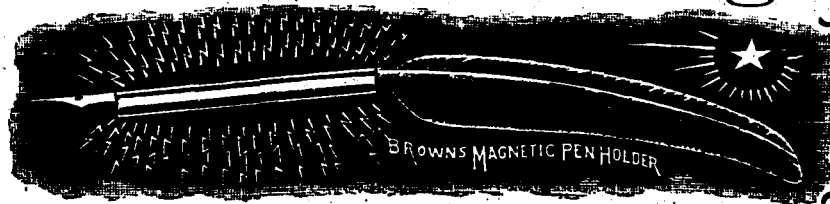
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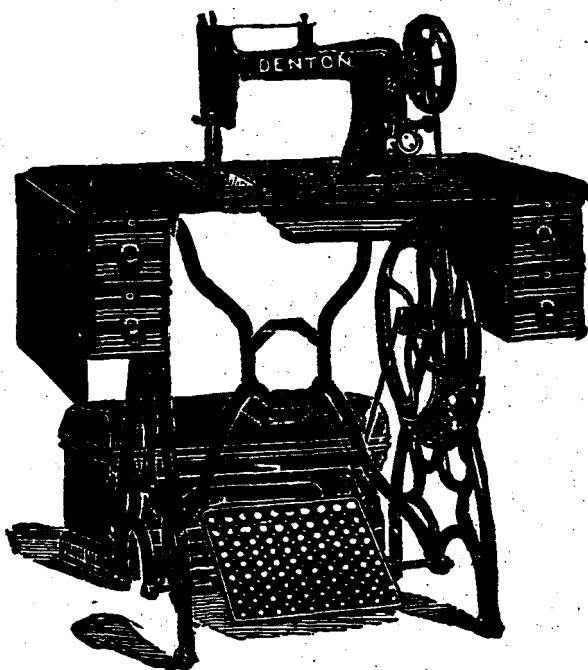
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DOWN ON THE OHIO.

As the representative of the Press Club of Chicago on the Executive Committee of the National Editorial Association, I met some forty or more committeemen and one solitary committewoman at the Burnett House in Cincinnati on Wednesday afternoon of last week. The wide-spread interest in the association was evinced by the presence of committeemen from points as remote from the rendezvous as California, New Mexico, Louisiana, North Carolina, South Dakota, and other distant places in the United States and New Jersey. Men came thousands of miles to aid in transacting business consuming only four hours in actual executive session. The most important matter for decision was the place for the next annual convention. For this a number of invitations were before the meeting, backed by alluring offers of hospitality and facilities voiced by silver-tongued orators from the several localities. New Jersey was represented by delegates from Asbury Park and Atlantic City, North Carolina by a strong force from Asheville; and California holding sectional rivalry in abeyance for the time, sent an invincible committee made up from the state at large. Fifteen minutes were allowed each applicant in which to portray the advantages of his offer, and for an hour tidal waves of eloquence surged up and down the large parlor, each succeeding wave more powerful in its oleaginous sweep than its predecessor. At last the seismic phenomenon of the Pacific engulfed the distracted listeners, and when the red-headed hustler, Scipio Craig, from Redlands, California, was seen astride a rainbow directing matters the committee unconditionally surrendered and voted to go to California. The delegates will leave Chicago and St. Louis on May 9th by special trains, uniting at Santa Fé, the better to withstand the allurements of the region of wine and oil, where rose trees tower out of sight and no man can tell a lie.

Cincinnati appears to be an honest, slow-going, one-hundred-cents-to-the-dollar town. Despite the fact that its inhabitants breathe only aerated coal dampened with mist in winter and peppered with dust in summer, they seem a healthy people, happy—in a minor key, and not ambitious to set either the Ohio River or the world on fire. Some wildly indiscreet outsiders wanted the Democratic Convention held in Cincinnati but I found few people there who cared to be jostled and to have their sidewalks crowded as would be the case were a big convention to come to town. Cincinnatians prefer to take things easy, to go to their magnificent Music Hall, and at intervals slake their supposititious thirst with a liquid made from barley and said to be more healthy than the water of that region. Newspaper men never learn to drink this favorite beverage of the Cincinnatians but willingly take their word for all claimed for it. Yet Cincinnati leads in some things: for instance, it is the leading center of the country for tobacco and the principal market for peanuts; and, too, it has more trumpet mediums than any half-dozen cities in America. Indeed, it seems as though about all the trumpeting done in Cincinnati is by these "mediums." Given a long tin horn, a dark room, a stock of current neighborhood gossip—and an expectant circle of sitters at a dollar a head, and the work becomes so pleasant, so profitable, attended by so little fatigue and risk that it is no wonder the bloom on the trumpet boom waxes vigorously as well as perennially.

Calling at the office of *The Better Way* I found every appearance of plenty of business. The energetic, genial manager, Mr. Stowell, seems to have found his mission and is rapidly developing into an able

newspaper publisher. Mr. Melchers is a quiet gentleman whose whole being is wrapped up in the welfare of the cause of Spiritualism. He is amiable, non-aggressive and industrious. That *The Better Way* has a mission to fill in the primary department of the great school is very clear, and I sincerely hope and believe it will grow steadily stronger, better and more efficient from year to year.

I met Mrs. R. S. Lillie who is filling a two-months' lecture engagement in Cincinnati. It is always a pleasure to me to find a lecturer giving evidences of continuous spiritual and intellectual growth, and this I found in Mrs. Lillie. There are too many sad examples of arrested development for one not to be delighted to find an exception. The spirit of aggressive righteousness takes stronger hold on this speaker as her experience increases and her comprehension of the philosophy and ethics of Spiritualism enlarges.

I had pleasant interviews with Dr. and Mrs. Dennis, Mr. McCracken, Mrs. Stowell, Mr. Louis Blasi, Mr. McKenzie and a number of others, and hope to visit that hospitable city sometime when the weather is more propitious and time less preoccupied.

On Sunday last Mr. W. M. Salter gave his farewell address as lecturer for the Chicago Ethical Culture Society, which position he has held for the last eight years. He goes now to Philadelphia where he will have charge of the Ethical Culture Society of that city. Mr. Salter has many friends in Chicago who, while regretting that he is to leave here, wish him great success in his new field of labor. He is to be succeeded here by Mr. M. M. Mangasarian, of New York, who was formerly an orthodox preacher, but for a year or more has been an assistant of Prof. Adler.

Rev. H. V. Reed last Sunday evening at Van Buren's Opera House, Chicago, gave an able and eloquent lecture on "Romanism vs. American Institutions." He said: "People claim we are soon to have a state religion here and that it will be Romish. I say we will never have it. Our fathers pledged themselves to maintain the freedom of Americans. Let it be said that we have never permitted that liberty to be tampered with. Let us have free religion, free thought, divested of all tinge of sectarianism and our country will continue to grow and prosper till it exceeds our fondest expectations."

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